FREE STATE HIGHER EDUCATION DISCOURSES: ANALYSING THE POSITIONING OF LEARNING GUIDES

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DECLARATION

The Doctoral Thesis "Free State Higher Education Discourses: Analysing the Positioning of Learning Guides" is my work in design and in execution and has not previously in its entirety or in part been submitted at any university for a degree. All material contained herein has been duly acknowledged.

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V. A. HONGWANE

JULY 2006

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DEDICATION

To my daughter Katlego Courage Lungile whose birth inspired me to do this work.

To my wife Ka Mbuyi for always being there for me, in good and bad times. Without her love and support I could not have gone thus far. My sons Luyanda Teboho "Masibekela" and Kabelo Pule "Sihlangu" were also a source of inspiration throughout.

To the loving memory of my dearest and everlasting LOLO Nozipho and Bongani. Your untimely death was a great loss to me. This work is a celebration of both your precious lives.

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May the Almighty be praised.
Vussy Alby Hongwane

ABSTRACT

Since the advent of multicultural democratic governance in 1994, transformation has become crucial in South African higher education. This study is focused on the current discourses in Free State higher education institutions, especially after the mergers of the formerly black institutions and their white counterparts. The learning guide has been used to capture those debates, hence the location of its positioning between the dominant and the dominated discourses. The realisation that African culture and knowledge was being sidelined to the margins of the centre of knowledge production at higher education institutions necessitated this study.

The study was qualitative, and has used Buskens-Meulenberg's Free Attitude Interview (FAI) as an instrument to collect data. The in-depth interview with open-ended questions was used to put into practice Buskens-Meulenberg's FAI and collect data from the respondents. In-depth interviews with-open ended questions were employed to obtain data from the nine academic respondents who constituted the sampled population. The instrumentation and the mode of data collection were important for this study because of their compatibility with critical theory and qualitative research, giving a "voice" and "space" for the voiceless – the subaltern culture, the formerly and still marginalised and peripheralised, the excluded – to be heard.

Textually Oriented Discourse Analysis (TODA) was used in the analysis and interpretation of the texts through which the findings mentioned below were arrived at.

The study was able to uncover the importance of the Africanisation of higher education in South Africa which seemed to be excluded in the agenda of the powers that be on the transformation of higher education.

Critical theory was essential for this study because of its emancipatory underpinnings. The quantitative paradigm could not be used because of its tendency to maintain the status quo, which in the context of this study could entrench and perpetuate the exclusion and marginalisation of the subaltern culture from the centre of knowledge production.

The study has taken care of the basics of TODA, namely ensuring that "textual or conversational structures" derive their framework from the cognitive, social, historical, cultural, or political contexts and in this way has prevented the interpretation of texts based only on surface structures and meanings of isolated and abstract sentences, especially from experts of the dominant discourse. This helped the study to obtain the following findings from the respondents:

(i) Although the dominant discourse was diplomatic about benefiting financially from the compilation of learning guides, all indicators essentially pointed towards the existence of monetary gains from the process, even though the guides were purported to be less expensive compared to textbooks.

(ii) Learning guides were only effective to the extent of helping students pass their courses, but on the other critical outcomes as outlined in the resource-based learning method document, they were lacking (see Chapter Four).

(iii) The dominant discourse generally felt that it would be impossible for all the different cultures of South Africa to be incorporated into the curriculum of higher education. However, for the dominated culture, inclusion of indigenous knowledge systems in curriculum was non-negotiable and fundamental to any meaningful transformation of higher education in South Africa.

(iv) The learning guide was regarded by the dominant discourse as neutral in the current debates in Free State higher education.

The dominated discourse thought otherwise. In Chapter Four the dominated discourse clearly substantiated their position of learning guides as a tool for domesticating the dominated culture for the maintenance of the status quo.

Considering the above findings, the study concluded that higher education transformation still had a long way to go before it bore any meaningful fruits for the downtrodden and poor people of South Africa, who happen to be Black. Under the present arrangement African culture will be dominated, demolished and diminished, and Eurocentricism will continue to reign supreme. A constant inflow of black academics with higher education qualifications (Ph.D.) may eventually tip the scales of justice may provided they continue with emancipatory discourses among the subaltern culture.

In view of the above findings and conclusions, the study recommends that policy makers should intervene and formulate African cultural friendly policies as a matter of urgency and stop being advocates of Eurocentricism. In the same way that there are assessment mechanisms for quality control and assurance, there should be mechanisms for assessing higher education institutions on transformation issues. This can assist in a swift integration of the two cultures at the merged institutions for the emergence of a new African Institutional Identity. Moreover, this can only happen if African intellectuals establish Indigenous Knowledge Systems as a centre and a space for the subaltern and alternative “voice” to be heard.

KEY WORDS

African culture; Africanisation; critical theory; discourses; empowerment; learning guide; mergers; positioning

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CHAPTER ONE: INTRODUCTION AND OVERVIEW

1.1 INTRODUCTION

This study explores the positioning of study guides in the Free State higher education institutions with the intention of identifying and analysing their role in the discourses of the dominant and dominated cultures. It provides arguments for and against the use of study guides with the goal of demonstrating the social and the academic benefits and demerits of this practice in a socio-politically divergent society like South Africa.

For the purposes of systematising the discussions, Chapter One will provide an overview of the whole study, indicating the rationale that made it necessary to conduct an investigation on analysing the positioning of study guides in Free State higher education. This background is followed by a problem statement assisting in the formulation of a research question about what role the study guides play in the present higher education dispensation. Clarity on the research question is captured by further unpacking it into the formulation of sub-questions and aims and objectives in response thereto. The literature is reviewed to find out what research findings there are in response to these or similar questions. It is followed by the description of the methodology of the collection of empirical data in response to the research question focusing on research participants and data collection procedures. Finally, the chapter highlights data-analysing techniques, and how the results are going to be presented.

1.2 BACKGROUND

The National Plan for Higher Education (2000) gave directives that certain universities and technikons in South Africa should merge. The rationale for this was to save on costs, improve management quality, rationalise resources and, therefore, bring about equality in the South African racial inequalities. Since then, the period in higher education can be described as nothing less than dramatic. The rhythm of this period is captured in vocabulary equally dramatic: "Africanisation", "redress", "transformation". Yet, what is striking about the demand for "redress" and "transformation" is that it has been made more with reference to resources and governance, and less with regard to the learning process. However, it is what happens in lectures and seminars that defines the specific activity of the academy (Mamdani, 1997).

Realising this, Ntili (2004) rightly comments that institutions of higher learning are still controlled by conservative liberals, sometimes known as neo-colonial white scholars. Ntili (ibid) observes further that universities are silent in so far as issues of public discourse are concerned. They are not offering a compelling vision of what they are trying to accomplish for students. Additional to this is the personal experience of the researcher wherein it was observed that rote learning is perpetuated in students. Thinking is neither required nor expected. The brilliant students are those who can readily quote authorities and remember their bibliographical sources very well.

Until Professor Sechaba Mahlomaholo specifically pointed out these two names to me in 1999, the names of Foucault and Fairclough did not ring any personal bells. I might have read some articles for a course or so; but then, there are literally hundreds of authors and names a student meets in the passage of intellectual initiation. Most of them have transitory, if

not utilitarian value, to a student, hardly to be remembered once the course is completed and the grades are obtained. My references throughout this study to Foucault and Fairclough and their important contribution to research in the social sciences are, therefore, only pointers to just a few themes that I found pertinent and relevant to this investigation.

Kuhn (1962) has pointed out that sometimes a normal problem, one that ought to be solvable by known rules and procedures, resists the reiterated onslaught of the ablest members of the group within whose competence it falls. On other occasions, a piece of equipment designed and constructed for the purpose of normal research fails to perform in the anticipated manner, revealing an anomaly that cannot, despite repeated effort, be aligned with professional expectation. Through the experience of higher education transformation that has unfolded in South Africa, of which one is now aware, an important component of the role of research and of researchers ought to have gone beyond the "what is", and extended to the "how comes", the "why's" and "ought to be's". These together would then locate and link the contemporary with the historical or retrospective, and the normative or prospective.

One question in the 1979 Grade 7 Social Studies final exam paper has never left my mind. The question was about who discovered the Victoria Falls (a waterfall separating Zambia and Zimbabwe). The objective options a, b, c, d, had several European names and "e" had "none of the above". I had chosen the last one, "e", but the teacher insisted that it was one of the Europeans who had discovered this waterfall. Two poems that we recited by heart have also stuck in my mind:

Swart skaap, swart skaap
Het jy baie wol

Ja baas! Ja baas!
Drie sakke vol
Een vir die ounooi,
Een vir die baas
Een vir die baba wat so baie kan dra.

The other one is:

All things bright and beautiful
All creatures great and small
All things wise and wonderful
The Lord God made them all

Each little flower that opens
Each little bird that sings
The rich man at his castle
The poor man at his gate
The Lord God made them all

As Professor Mahlomaholo took me through Cultural Studies in my Master's Educational Psychology Programme in 1999, I became exposed to concepts such as cultural identity, African cultural identity, essentialist and non-essentialist perspectives on African culture and IKS and knowledge and power relations. It was at this point that these apparently nonsensical issues began to adopt new significance. Questions like "What kind of education?", "For whom? and "Why?" were not only of personal agony to me, but were questions that also seemed to occupy the minds of many other thinkers in education. Was the task of education social mobility, the transmission of the normative heritage of a people, or was it training people to work in factories and improve on the gross domestic product of the country? What does education have to say

about the poor and squalid conditions in which the majority of our people live at Mandela Park, Chris Hani Park, etc?

By then, I had already started to have my own reservations about such proclamations as "Education brings about development", "Education is the key to success". I wondered why the teachers felt so comfortable with educating learners on Jan van Riebeeck's arrival at the Cape as the beginning of South African history, his praise as a great man – and that when he was deported from Holland for corruption and fraud.

1.2.1 The embryonic stage of the study

The following year, in 2000, I became a part-time lecturer in the NPDE programme at the Free State University QwaQwa Campus. That is where I experienced first-hand teaching with a learning guide. It was disgraceful and unacceptable to me to watch Ph.D. academics being lectured by a Master's graduate on how to use a particular learning guide in their specific areas of specialisation. Most of the learning guides carried content that was questionable to me. It was at this point, when most people were disgruntled with the obliteration of most black universities from the face of South Africa, and many discussions were continuing about the transformation of higher education institutions, that the topic "FREE STATE HIGHER EDUCATION DISCOURSES": ANALYSING THE POSITIONING OF LEARNING GUIDES" entered its embryonic stage.

1.2.3 Positivism and social emancipation

Once I started from such a position, I discovered that mainstream scientific research had no language with which to accommodate a researcher who was both a subject and an object. Possession of personal values and such things as pain, anger and subjective experience, I was

soon to e, were equivalent to high treason in the mainstream positivistic type of thinking and research. Later it also occurred to me that the objective in positivistic research was, indeed, to mould individuals for a life as "given" and knowledge was posited as something "located out there" for inquisitive researchers to figure out (Keeves, 1990).

Similarly, when I turned to the historical hermeneutics paradigm, I realised that its objective was the attainment of communication and "understanding" between the subject and the object, in other words, to reach some sort of consensus. It stressed the growth metaphor, particularly the aim of education as being to enhance self-actualization of individuals in a meritocratic social life (Makrakis, 1998).

These paradigms were of little immediate use to me. The first one was rather frightening and initially caused an intellectual paralysis, because it would seemingly tell me that it was perfectly natural for all children to learn about the Battle of Waterloo, or that the "distance" that I seemed to be disturbed about that existed between the school of learning and the world outside was as God had ordained. It would strongly suggest that I forgot about facts of history, cut out feelings and embarked on some neutral value-free investigation on these questions. It would ignore that I was already part of "the field", part of the knowledge "out there", in other words, I was part of the very history I sought to analyse and the future I wanted to create. It ignored the fact that I was unhappy about the situation and that, in that condition, no sane person could talk about value-free, objective or even universalistic knowledge.

The second paradigm would encourage me to think about and discuss my concerns, but was preoccupied with making sure that it was understanding and not change and transformation that I should attain. It did not help me to question the logic of an education that pegged my

fate on the extent to which I had imbibed the normative heritage of an alien culture. Neither did it assist me to challenge the apparent innocence surrounding this alien culture whose preoccupation had been with degrading my own.

1.3 THE SEARCH FOR AN EMANCIPATORY FRAME OF REFERENCE

Then gradually, in solidarity, Professor Mahlomaholo began to draw my attention to other ways in which to perceive and confront reality. He helped me to discover the critical sciences paradigm that focused on critical values and had an emancipatory interest in eliminating the social and political constraints that distort rational self-understanding. This paradigm, I realised, saw knowledge and interest, value and fact, object and subject as being closely interconnected. With empowerment as its metaphor, this paradigm saw education as preparing individuals capable of producing and transforming a given form of social life. It stimulated human agents to take an active stand towards social development and urged self-reflection as a primal path by which one could recognise the interconnectedness referred to above.

Then, from the tools developed by feminist scholars, I realised that the essence of the feminist dialectic also had at its core an aspiration to emancipation. Embedded in the feminist dialectic was a sociology of knowledge, a conception that the world was known from the varied vantage points of actors differently situated in the social structure. Their view was that knowledge was anchored in and patterned by the knowledgeable person's structurally situated vantage point, thus making knowledge itself a key problematic. They further stated that people's perceptions of social reality were always partial and interest-based, and sought to understand how people acquired their views of social reality,

how they justified those views in the face of seemingly contradictory opinions and evidence, how they acted on those views, condoned their own behaviour or reconciled themselves to their social situations according to this dialect. These facts were to be discovered in the point of intersection that existed among the competing viewpoints and knowledge systems of the unequally empowered groups involved in that situation. The authenticity of a situation can only be determined when a system of discourse can be achieved that allows for an egalitarian exchange of views in which all parties openly acknowledge both the partialness, and the interest-character of their views (Lengermann & Niebruge-Brantley, 1988).

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From the indigenisation discourse in education, I discovered the connection between the application of universalistic knowledge, the occlusion of social knowledge and the social construction of reality. Particularly pertinent were the debates among educationists to the effect that the Universalism theory itself had not been examined, criticised or assessed either from the empiricist and pragmatic points of view, or from different paradigmatic views of society (Akinowo, 1988; Sanda, 1988; Park, 1988). They argued that positivistic research admitted human beings into the arena of inquiry as possessors of measurable primary qualities deprived of such subjective attributes as will, goodness and destiny. As this kind of thinking was elevated to the level of the only valid social knowledge worthy of a science, it meant that education had got itself trapped in the very limitations of that brand of thinking.

The world was then presented as peopled by object-like beings, standing in abstracted relationships to each other and completely devoid of intentions. The subjects of action were simply ignored as actors, and "solutions" to various social problems were then imposed on these "object-like beings" who were, in reality, the actual living population who

made up the society. Conscious action did not exist in this framework and populations were "target groups" without any self-knowledge, tradition, and culture. Yet, even as they were taken as if they were bundles of drives and learnt reflexes, they were to be beneficiaries of such "knowledge" (Fay, 1975; Park, ibid). Mahlomaholo (2005) argues here that what is often assumed as universalistic theories are actually always projected local views. This practice of projecting particular versions of reality onto "the other" may look harmless in a physical world in which a scientist is studying rocks and stones. However, the social world is constituted by people who inhabit it, who have an integrity of their own, and whose integrity can be denied only at the expense of destroying the foundation of a particular way of life (Luckmann, 1966)

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On the application of universalistic knowledge Horowitz, in particular, argued that the rhetoric, the content of scientific knowledge, was value-free, that it could be used towards the ends of diverse value persuasions and was amoral in its application and could only maintain validity if:

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1. educationists were "all-knowing" about what was best for the people for whom they supposedly toiled,

2. if they merely provided objective knowledge and were value-neutral as to what was best for the people, or

3. if the appliers of this knowledge always worked in the best interests of the people.

However, as scientific knowledge already excludes any questions of value, it undermines its very capability to decide on the question of good and bad concerning the goals of social action. Similarly the knowledge it produces is of a particular kind – the analytical-empirical variety – which

also predetermines the kinds of solutions possible. Positivistic research can thus neither produce neutral solutions nor control "who" should use this knowledge. The assumption of value-neutrality of research and its universal applicability is also questionable because it ignores the fact that Western science developed symbiotically with capitalism, and as capitalism extended its realm to African and other non-European regions, it simply extrapolated that "domestic" view and practices onto foreign territories (Gareau, 1988).

The way social science has worked to support and, in many cases, promote the domination interest of capitalism and colonialism by exalting methodologies that are extractive and alienating and which deny life to the objects of inquiry, producing knowledge that is inconsumable by the providers and is used for the purposes of social control, thus becomes more clear, if not transparent. What this has meant for Africa and for an education that originates from this kind of background remains to be seen.

From the humanistic paradigm and radical philosophy, I gained insight as to the commitment to changing relations of subjugation, thereby enhancing human freedom, creativity, and thus human justice and a concern with developing a research project of radical change from a subjectivist standpoint. The radical humanist frame of reference recognises that human consciousness is dominated by the ideological superstructures with which he/she interacts, and these drive a wedge of alienation or false consciousness between himself and his consciousness which inhibits his human fulfilment (Burell & Morgan, 1989). They place emphasis upon emancipation from deprivation as a way to reconstitute potential.

While the functionalist paradigm stresses the status quo, social order,

integration and radical structuralist paradigms have key words in concepts like conflict and contradiction, radical humanists see these conflicts and contradictions as symptomatic of subjective conflicts and contradictions. The structural problems are seen as constructs made by individuals or groups of individuals who chose, for various reasons, to function in that particular way (Burell & Morgan, 1989). The continuities of the structural problems can thus be confronted not by pointing far to the horizon at some system "hanging out there", but by deep recognition that, in so many ways, we are all part of the system. Secondly, we cannot purport to change something if we are not prepared to begin that process from the self through self-reflection. The underlying edict would therefore be "social transformation through personal transformation" (Burell & Morgan, 1989).

In their use of radical doubt as a methodology, radical humanists clarify that doubt does not manifest itself as an inability to arrive at decisions or convictions, and neither is it to be equated with obsessive doubt; but rather, it is a capacity to critically question all assumptions and institutions which have become "idols" under the name of common sense, logic and what is supposed (assumed) to be "natural" (Fromm, in Illich, 1980). Radical inquiry is only possible in the first place, if one does not take the concepts of one's social or even an entire historical period for granted and, in the second place, if one enlarges the scope of one's awareness and penetrates into the unconscious parts of one's thinking. Learning guides should not be taken as wholesome despite their compilers' claim of their innocence and well-meaning intent in the discourses going on between the dominant and the dominated cultures.

Radical structuralists (Fromm, in Illich, ibid) posit radical doubt as dialectic in that it comprehends the process of the unfolding of oppositions and aims at a new synthesis which not only both negates

and affirms, but helps to create a vision of our possibilities and options. It does not start from nothing, but from roots which is man him/herself, his/her acts, his/her thoughts, his/her logic. However, man is not seen in the positivistic and descriptive sense, but as a process and a potential, both to love and to be corrupted as much as his love of life degenerates into a passion to destroy life. Humanistic radicalism questions ideas and institutions from the standpoint of whether they help or hinder man's capacity for greater aliveness and joy. In short, save for those who only react with anger, radical humanists, by the creative shock they communicate, help to stimulate energy and a hope for a new beginning (Fromm, in Illich, 1980).

From philosophy, genealogy as used by Michel Foucault on which this study is grounded also came in as a useful methodology. According to Foucault, genealogy involves a painstaking rediscovery of struggles together with the rude memory of the conflicts. He states that it is neither through empiricism, nor even through positivism in the ordinary sense of the word, that the genealogical project unfolds. What such a project aims at is to:

> Entertain claims to attention of local, disqualified, illegitimate knowledge against the claims of a unitary body of theory which would filter, hierarchize and order them in the name of some true knowledge and some arbitrary idea of what constitutes a science and its objects (Foucault, 1980:83)

Genealogies are therefore not positivistic returns to a more careful or exact form of science. They are precisely anti-sciences, because the war of the insurrection of knowledge that genealogy wages is opposed not to the contents, methods or concepts of a science, but to the discourse. Genealogy is thus an attempt to emancipate historical knowledge from subjection and render them capable of opposition and of a struggle

against the coercion of a theoretical, unitary and formal scientific discourse. By that token, "archaeology" could be the appropriate method and genealogy which would be the tactic through which the subjugated knowledge thus released would be brought into play (Foucault, 1980). As a microscopic lens genealogy will expose the other side and subtleties of learning guides which lend themselves to being a tool working for the benefit of the dominant discourse.

Genealogy, Foucault (1980) clarifies, is not historiography. For history, within the humanities, is conceived as narrative writing concerned with great events, great people and the emergence of constitutions and institutions. Genealogy focuses, among other things, on identifying spaces in which possibilities are created to present new relationships, and provide a new "landscape". The objective would then be to write a history of the present, particularly of the conditions that make us think now that we are people of a certain kind. Foucault argues that history, in the sense of giving a set of narration of events per se, is capable of offering us liberation from forms of domination. In genealogy, the search for descent is not a search for firm foundations; on the contrary, it:

> discovers moving sands, fragmented and incoherent events with faults, errors, omissions, faulty appraisals and pious claims and aspirations. The move is, in general, to show that "historical truths" rest upon complex, contingent and fragile ground (Marshall, 1990: 19).

Discourses, according to Foucault, are not only about what can be said and thought, but also about who can speak, when and with what authority. Discourses embody meaning and social relationships, and they also constitute both subjectivity and power relations. "Subject," to Foucault, carries the twin meaning of an active knowing subject, and of an object being acted upon – in other words, a product of discourse. In

epistemological terms, the subject both speaks, and is spoken of. Foucault stated that man appears in his ambiguous position as an object of knowledge and as a subject who knows (Foucault, 1984; Marshall, 1990). The discourses going on in the Free State higher education institutions after the mergers of the formerly black institutions and formerly White institutions confirm exactly what Foucault suggests as functions of discourses. Learning guides correctly fit into this conflict because they are seen as representing the views of one group which is in authority and dominates the other. The exclusion of black academics from learning guides compilation is seen as exclusion from meaning or knowledge construction which indicates the social relationship of blacks to whites in post-apartheid South Africa.

Taking part of his inspiration from Dewey and McLaren, Marshall (1990) thought that schools should be sites for social transformation and emancipation where students were taught to become critical thinkers and to realise that they could make a difference in their world. Marshall (ibid) challenged teachers to be moral leaders who understood that knowledge, language experience and power were a part of our classrooms and society. Other twentieth century scholars such as Giroux, Freire and McClaren sought to accept students where they were, respecting their home language and customs. Giroux (1984) saw educational institutions as preservers of the status quo, merely passing on the socially constructed knowledge of the "dominant culture to the subordinate culture as opposed to creating critical thinkers who would find their place in society" the same way this study sees learning guides as an element for transmitting the views of the dominant culture to the subaltern culture. Giroux (1988) thought schools should be seen as "borders" between cultures, and teachers should be trained to be "border-crossers" who understood how their own culture had shaped them and how the students' culture had shaped them. With this

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understanding the teachers could then help students from a subordinate culture to successfully cross over into and possibly change the dominant culture.

In the 1960s, Freire (1972) felt that formal, government-sanctioned education in Brazil was oppressing the lower classes. He saw adult literacy programs as a way to empower oppressed individuals to engage in political activism in order to change the world. He refined critical theory by putting it into practice, which led to his imprisonment and eventual exile. His goal was to make students critically literate in addition to functionally and culturally literate.

Proponents of Critical Pedagogy see education as a means for personal and societal emancipation. They recognise that students bring their own knowledge to the classroom. As a critical thinker, the teacher seeks to build upon the student's knowledge to the classroom. As a critical thinker, the teacher seeks to build upon the student's knowledge. He or she learns along with the student, rather than employing the traditional model of pouring the educational canon into an empty vessel. Curriculum is constructed co-operatively as opposed to being dictated from the top. The student's knowledge and desires drive the curriculum (Freire, 1990). Is this possible in democratic South Africa where knowledge production represented by learning guide production in this study remains the exclusive territory of the dominant view? Critical Pedagogy draws on the home and community as resources to support the student. The teachers, parents, administration and community determine what will be taught in the classroom. Recognition is given to the cultures represented by the students in the classroom. Home languages are validated. Dialogue is encouraged to serve as a means to resolve any culture clashes. Processes are put in place to answer what values would be taught in the classroom, what language or languages

will be spoken, what clothing and behaviours will be considered to be appropriate (Shor, 1992).

1.4 AFRICANISATION OF HIGHER EDUCATION

As education is the cornerstone of every successful society and tertiary education in particular represents its highest form, the Africanisation of South African tertiary institutions become essential. Makgoba (1996) believes that great nations and tertiary institutions throughout the world are and have been inspired by the environment in which they are located. These nations and their institutions develop their scholarship and excellence within the cultural context in which they exist. Education and scholarship are tightly coupled as a vehicle for defining, refining and transmitting culture. Taking into consideration the recent major steps in the transformation of higher education institutions, it remains to be seen whether our institutions will benefit the dominated discourse or not (Makgoba, ibid).

This study was born out of the concern that apart from political, professional concerns on the mergers of HBIs and HWIs, there seems to be no move towards integrating or bringing in other knowledge to the centre. If South Africa is really a rainbow nation, it cannot be truly one without this "rainbowness" being manifested at higher education institutions which are centres of knowledge production. The researcher believes that there is no rainbow in the absence/exclusion of one component colour. Taking a closer look, one finds out that higher education institutions are still basically and primarily institutions of and for the benefit of the West. In supporting this view, Makgoba concludes that:

> Largely copycat and imitative in character, higher education institutions tend

> primarily to reflect, reproduce and service a dominant Western ethos which is also partly class based... Our institutions have generally tended to mould the African psyche along European lines, to ensure that the educated African is alienated from his roots. By this educational philosophy, the African will remain inferior, totally in root crisis and always a dependent of European descendents (1996:374).

1.4.1 Africanisation of higher education: a political issue

Seepe (1998) posits that education is always used to serve the interests and objectives of political, cultural and economic systems. This perspective is supported by a number of scholars (Freire, Giroux, Apple, Said, Chomsky, etc.) who argue that ideological and political decisions manifest themselves in almost every aspect of education. From this critical perspective, Seepe (ibid) takes his postulation further by stating that curriculum serves not only as a tool to reproduce and promote the values, norms, and beliefs of society, but also to maintain and legitimise social, economic and political relations. The content, pedagogical practices – what is taught, how it is taught, in what context and by whom, distribution of resources and other policy issues – are informed by political and ideological decisions (Seepe, 1998).

The above postulations are confirmed by Shaull's observation,

> There is no such thing as a neutral educational process. Education either functions as an instrument to facilitate the integration of the younger generation into the logic of the present system, or it becomes the practice of freedom, the means by which men and women participate in the transformation of their world (1993:16).

Due to the apartheid policies, education was used as an instrument to divide South African society racially and ethnically. Higher education was

not left untainted – HBIs and HWIs came into being.

1.4.2 Exclusion of the Afrocentric from the centre – a political or academic decision

> For too long the African intellectuals and, by extension, intellectuals with the experience of colonial domination, have been fixated upon Western epistemological paradigms, that is, the definition of the meaning of experience, knowledge and truth according to Western understanding. Education, including the West's excessive zeal to "civilize" the world, remains the concrete means by which Africa's fixation with the Western epistemological paradigm was ensured (Ramose, 1998: v).

The above lament by Ramose (1998) is the reason why critics are today denouncing higher education policy and approach as too Eurocentric, irrelevant and de-contextualised in the midst of poverty, marginalisation and disempowerment. Africanisation simply refers to a process of placing the African world-view at the centre of analysis. Seen from this angle, Africanisation is, therefore, not about having enough black faces in higher positions in institutions. It is about the grounds for knowledge, about epistemology, about objects of Africans' intellectual inspiration.

This study concurs fully with Seepe's remark that,

> Recognising that higher educational institutions are primarily vehicles for the production of, dissemination and evaluation of knowledge, Africanisation and transformation is about much more than the change of structure of management, or a change of the racial composition of staff and students – it, of necessity, entails an interrogation of the curricula and language of instruction, its relevance and appropriateness in addressing itself to national objectives and societal demands (1998: 7).

Whites believe that they still outnumber blacks in academia. Be that as it

may, the fact that a number of black academics have been quoted on Africanisation of higher education proves otherwise. Therefore, the exclusion of African knowledge and culture from the centre is not so much a purely academic issue, but more political. Seepe's words are cited in conclusion to support this position,

> Whites' fear of Africanisation is derived from the fact that Africanisation of higher education provide them with no grounds for authority unless they become students of Africans. The idea that they may have to learn something from Africans is difficult to reconcile with their "know all" superiority. The second fear is of the implications of critique of Eurocentrism as an ethnocentric view posing as a universal law (1998: 7).

The present political dispensation will not be compatible with Africanisation of higher education, because its economic policy, viz. economic growth and redistribution (GEAR) is purely capitalist, based on maximizing profit by minimising labour, hence the retrenchments from former nationalised parastatals such as South African Telecommunications (Telkom), South African Post Office Networks (Postnet), etc. It also privatises national companies. Therefore, the Africanisation of higher education is a threat to capital because of its more social leanings. Presently, policies in South Africa are guided and influenced by global politics in the form of the Group of Eight nations (G8). Africanisation is, therefore a threat in the globalisation game because it is locally based and promotes the local over the universal (international).

a. Major barriers to Africanisation

What would have happened if Afrikaner interests had not been guaranteed at Codesa? Is it likely that the Afrikaner would not have sacrificed his/her accumulated wealth-political, economical and social

status, but would rather have chosen to go back to the Laager? Education, being so intricately tied to politics, could not be left out of the protected Afrikaner interests in the "new" dispensation. Any claim of transformation that does not benefit the formerly disadvantaged remains mere words. Higher education transformation in South Africa still benefits the dominant discourse as this plays itself out in the use of learning guides in the teaching and learning facilitation in institutions of higher education.

Some of the problems faced by Africanisation of higher education are:

b. Africanisation through empowerment

In empowerment, the one who empowers the other determines the limit to which empowerment occurs and sets the conditions for qualifying for empowerment. The pace of the process depends on the one who empowers, no matter how urgent the disempowered regards the need for empowerment. It has never happened that the empowered are given powers exceeding those of the empowerer. The subjugated is always empowered below the level of the empowerer for control purposes and maintenance of the status quo (Duncan, 1993).

Eurocentric tradition cannot empower Afrocentricism above itself since this can pose a threat in the occupation of the centre. Africanisation of higher education on the ticket of empowerment will reproduce the superior-inferior status that existed under apartheid education and which still exists between the Eurocentric and Afrocentric perspectives. In Chapter Two the learning guide is used to illustrate this point.

c. Lowering of academic standards by Africanising higher education

The relationship between Africa and the West has been of pupil and teacher. Africa had to look up to the West for knowledge. This was important because it ensured the control and domination of Africa by the West. Everything coming from Africa was of inferior quality. Therefore, for anything to be good in Africa it had to be measured and approved by European standards.

The inclusion of African knowledge, re-orientation of knowledge from the Eurocentric to the Afrocentric grounding, was seen as a recipe for disaster, the falling of academic standards. In other words, Africa had nothing of value that could be taught and promoted among other people. Makgoba in support of this view comments:

> The mention of the word Africanisation sends shocks and shivers into various establishment structures. Politically, it conjures a déjà vu phenomenon of dictatorships, military coups, the expulsions exodus of Europeans, Asians and unstable governments; economically, it presents poverty, famines and a mess; in developmental terms it reminds one of a total lack thereof; in education it brings into focus the lowering of standards, campus trashing, kidnappings, poor academic scholarship; in health it brings memories of mutilation of bodies, witchcraft and AIDS somewhere on the continent. Europeans have found this word and what it embodies uncomfortable. They have decided on its meaning and interpretation from their perspective, i.e. provided a Eurocentric meaning and promoted this throughout the world (1996: 182).

1.4.3 Overprotection of the centre

According to Matobako and Helu (2000), the dominant discourse uses the centre for purposes of social control. Any challenge to this is seen as a threat to social order. The centre is critical in as far as maintenance of intellectual neo-colonialism for propagating Western culture helps generate and perpetuate an inferiority complex, fosters individualism

among Africans, and disrupts organisation and unity in the community, because there is inherent fear of a united, organised Afrocentric community, or a combination of all the above. Africanisation is a threat to the centre, dominant discourse, the West and Eurocentricism as much as Communism was to capitalism during the Cold War. The centre is both political and economical.

1.4.4 Indigenous knowledge systems

Coupled with culture and identity in Africanisation of higher education, indigenous knowledge forms the basis of transformation of the whole education system. According to Dr Leus (2005), Indigenous Knowledge Systems (IKS) mean the combination of knowledge systems encompassing technological, philosophical, social economic, legal and governance systems. It is characterised by its embedding in the culture and history of the local people. The two concepts, culture and knowledge, are so similar that the one cannot exist independently of the other. They are inseparable and are used interchangeably without causing any storm.

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Mahlomaholo (2005) argues that, from an essentialist perspective, Africans were seen to be lesser humans because their cheekbones were not Caucasian, their sunburnt skin was not soft and gentle and white, and, therefore, they were seen as fit for labour. These are the excuses which were found by colonialism and apartheid to justify the treatment of this other section of humanity as inferior and fit for enslavement. God or nature had meant it to be that way.

Barth negates this position regarding IKS and notes that,

> The image of culture as knowledge abstracts it less to people's engagement with

> the world, through action. It acknowledges the fact of globally continuous variation, not separated into homogenised and mutually exclusive alien cultures. It alerts us to interchange and to flux. Knowledge cannot be characterised as difference: indeed, the same or similar knowledge is obviously used and reproduced by different local populations to provide grounds for their thoughts and actions. However, there are also very divergent bodies of knowledge and different ways of knowing within populations as well as between nations. Thus a focus on knowledge articulates culture in a form that makes it transitive in the interaction between people, because of its potential use to both parties. By these means, other modes of representation and more dynamic questions come to the fore when we model culture in such modalities: variation, positioning, exchange, reproduction, change, creativity... The overtness allows us to engage more in the field. Situating the ideas of other people, not as exemplars of culture, but their insights into life... indeed, one of the gains we obtain by reflecting on culture as knowledge is a greater awareness of the range of knowledge and insights we ourselves as persons have and use, which are not encompassed by anthropology, but are based on other knowledge and other ways of knowing (1995: 66-67).

Under apartheid black culture or knowledge was regarded as non-existent in education. The researcher argues that even today it has still not been recognised. This feeling is despite the fact that black faces are written about and appear in books of late. That is challenged by this study as cheap window dressing and propaganda. Africanisation is a process of placing the African worldview at the centre of analysis. Asante (1992) puts it as a perspective which allows the Africans to be subjects of historical experiences rather than objects on the fringes of Europe. It is not a matter of colour, but an orientation to data. Seepe (1998), in defence of Afrocentricism, argues that apart from the fact that one can be pro-African and not necessarily anti-white, the concept of Afrocentricity is pre-eminently about how one views data/information. The truth of the matter is that the content of our syllabi, the approach to and presentation of literature, language, ideas, history, science, etc., the

machinery for determining the choice of texts and their interpretation continues to be by non-Africans. The Afrocentric perspective provides an opportunity to make the effort to make the best of ourselves and not try to be the best of others. Until African knowledge/indigenous knowledge is used as a lens for data analysis and the interpretation thereof, liberation and transformation will only be on paper in South Africa (Seepe, 1998; Asante, 1992).

1.4.5 Does IKS have something worthy to offer the world?

To those who are doubtful of the existence of African knowledge, Motshekga (1999) traces the transfer of Hemetic philosophy from Africa to Europe at the close of the Dark Ages. The Hemetic books were taken from Egypt to Florence in Italy by their owners after the Arab empire had become intolerant. In 1438 the Byzantine scholar, Gemisto Plethon, gave these books to the Florentines who translated them into Latin. The ruler of Florence, Cosimo di Medici, established a Plutonic academy which founded its inspiration in the Hemetic philosophy and sciences. The translation of the Hemetic philosophies signalled the end of the Dark Ages and the beginning of the Enlightenment period/Renaissance (Motsekga, 1999).

1.4.6 A brief review of the creative genius of the African people

Van Sertima (1984) and Makgoba (1999) provide a compelling overview of the creative genius of the African people. The overview catalogues an array of technologies produced by people of African origin prior to colonialism. The overview is illustrative and provides a glimpse into the past:

1. Peter Schimidt, Professor of anthropology and David Avery, Professor

of engineering, both from Brown University, announced that between 1500 and 2000 years ago, Africans living on the western shores of Lake Victoria in Tanzania produced carbon steel. In examining the 13 Iron Age furnaces dug during Excavation near Lake Victoria, the two researchers found that the "temperature achieved in the blast furnace of the African steel-smelting machine was higher than any achieved in an European machine until modern times. It was 1800 degrees Celsius, some 200 to 400 degrees Celsius higher than the highest reached in European cold "blast-boomers".

2. In the same year (1978) Lynch and Robbins of Michigan State, uncovered an astronomical observatory in Kenya. It was dated 300 years before Christ and was found on the edge of Lake Turkana. It was the ruins of an African Stonehenge. Informed and guided by the knowledge that modern Cushites in the east of Africa had a calendar based on the rising of certain stars and constellations, Lynch and Robbins suspected that they had discovered one of the most ancient pre-Christian calendars.

3. In raising the cultural dimension of mathematics, van Sertima (1984) suggests that mathematics, both in terms of process and skills, is hidden in architectural design. One need only refer to architecture south of the Sahara. The region south of the Sahara boasts several architectural wonders. One is Great Zimbabwe, another Maphungubwe, a great city and site of civilisation. The Great Zimbabwe is the most immense construction site in Africa outside of the pyramids of Egypt, more than 800 years old. Despite its expanse it was only after Zimbabwe's independence that scholars ventured to study it (Seepe, 1998).

The above argument is evidence enough to convince the doubting Thomases on African indigenous systems and their value. Mahlomaholo's

postulation is, therefore, affirmed by this study:

> Indigenous Knowledge System seems, therefore, to be the best and most appropriate context to conduct, unpack and ground postgraduate curriculum. Postgraduate learners need to construct new knowledge and for this they can tap the Indigenous Knowledge System's imaginings of both the past and the future (2005: 7).

Emanating from this background, the research will indicate the reasons that made it necessary to conduct an investigation analysing the positioning of learning guides in the Free State higher education. The focus will be on what the literature says and one's own personal experiences.

1.4.7 Problem statement

One of the founding principles of the National Qualifications Framework (NQF) is the development of a national standards and qualifications structure which will reflect the achievement of learning outcomes, which is the cornerstone of outcomes-based education/Curriculum 2005. Some of these learning outcomes are independent, creative and critical thinking.

Transformation of higher education in the Free State has brought into prominence the predominant dependence on learning guides by both lecturers and students in the teaching-learning situation. This practice of using learning guides in higher education in the Free State is problematic in that it has both positive and negative influences. Learning guides, therefore, assume a status of contestational territory in the study as they are seen also as instruments for knowledge production which is informed by power relations between the dominant and the dominated

groups.

Klein (1985); Sleeter and Grant (1991); and Apple (1985) all hold the view that learning guides are the main curriculum resource for all students. As such, they play a vital role in shaping social construction of meaning, hence their influential and powerful status. Students and parents believe that learning guides tell the 'truth'. This statement is supported by Anyon (1979), who also maintains that they are thought to serve the interests of all equally, presumed not to favour some at the expense of others.

Comment [Hester7]: See spelling Slater in list of references?

By including some forms of knowledge and excluding others, these learning guides have the power to signal, often in indirect ways, what knowledge is worth knowing. Thus, in spite of what some students and educators hold in regard, curriculum is not nor was it ever objective or neutral. The selection process, where choices are made about what to include or not to include, will always favour some groups and interests over others.

This is the problem that affects learning guides directly in higher education institutions in the Free State. It can be safely concluded that no learning guide so far has included in its contents “indigenous knowledge”. The African academics that use these materials in facilitating teaching and learning are also not involved in their compilation.

The concerns, doubts and suspicions of this study on learning guides are strengthened by Mangan (1993) where he points out that curriculum materials work as a political process and, among others, effect, promote and sustain political ideology through the careful presentation of human images. Learning guides and films, for example, play a part in portraying

and establishing approved perceptions of various groups of people and defining relationships between and among these groups. In this regard, overtly and covertly creating images of self-belief, those resources can contribute to attitudes that make it easier for some groups to justify the unequal treatment of others (Mangan, 1993).

1.5 PURPOSE OF STUDY

The dramatic changes in the political landscape of South Africa have resulted in the need for an extensive review of educational policies in the country. This is especially mandatory because of the perfect and absolute way in which the past regime used to marginalise, separate, and dehumanise the peoples of colour and other cultures that time had brought together as family in South Africa. The venomous tentacles of apartheid did not spare higher education as it was also overwhelmed by segregation, inequality and differential treatment.

It is against this background that the study comes into place to look into:

1. Whether there are ideological and hegemonic tendencies attached to learning guides.

2. Whether the learning guide method of learning and teaching facilitation at higher education institutions inherited from the past political era does not have political, social and cultural biases towards the then and still dominated groups.

The researcher is convinced that the then authorities mandated a curriculum which they believed would sustain the present form of society at that time. In essence, they made reality – meaning that they prevented people from gaining awareness. Reality was made opaque by spreading,

multiplying and reproducing dominant ideology. This does not, however, suggest in any way that education must be used as a lever for revolutionary transformation.

Blum (1994) suggests that schooling should be made more relevant to pupils by producing curriculum which is rooted in the environment rather than simply in disciplines of knowledge. Curriculum should, therefore, not be structured around the various disciplines of knowledge, but based upon the analysis of community learning needs – a truly community-based curriculum. In the South African context this means that curriculum developers should develop an understanding about cultural differences and history and contributions of other ethnic nations and other civilisations in the past.

Benhabib (1986) argues that curriculum construction must depart from the standpoint that education is aimed at enabling learners to cope with and control living situations. Curriculum development must, therefore, recognise the background of the child – a closer perusal of learning guides at higher education institutions reveals that there is no acknowledgement of all the different communities of South Africa. Only one community is represented at the expense of the others.

Black academics, especially those of the critical emancipatory approach, should stand united for the recognition and acknowledgement of their culture in higher education curriculum as it is enshrined in the Constitution of Republic of South Africa (Act No. 108 of 1996). African scholars must research, write and publish papers on indigenous knowledge to put it on a par with the other knowledge. This will help provide fertile soil for debate and sharing of ideas on this age-old knowledge.

For Africa to destigmatise itself from being regarded as the Third World, or Underdeveloped World, which always survives on donor aid from the First World, it must promote its own identity through an Afrocentric interpretation of data. This will help put the contributions of Africa on the map of world knowledge, thereby proving that Africa has a lot of good to offer to other civilisations if enabled to do so. According to Mphahlele (2004), transformation of education should be aimed at calling on the nation to engage in specific tasks whereby communities will be concerned about their education, development and growth.

This, according to Mphahlele (2004), includes overhauling the education system to ensure that it becomes a tool for community development as opposed to the current situation where education has led to the alienation of the individual from the community. This means ensuring that education is related to the surroundings in which it is offered and becomes intimately linked to the needs of community. Can learning guides fulfil this responsibility, as they are currently constituted? The learners should understand all the different kinds of knowledge as part of the human civilisation and its quest to conquer the environment for the benefit of all. In addition, a strong African content is imperative across Social Science and Natural Science as well (Blum, 1994).

Seepe (2001) believes that for historical and structural reasons, research in South Africa has largely been a white affair and remains so to this day. He (Seepe, ibid) argues that blacks have made very minimal contribution to knowledge production, if any, for various political and practical reasons. Initiatives by research organisations such as the National Research Foundation and Human Sciences Research Council have led to the emergence of a handful of black researchers, but even then blacks have yet to stamp their authority on knowledge production or emancipatory knowledge. Having produced a Constitution that is

applauded by the whole world does not necessarily mean that we have to produce knowledge that will be approved universally. This is urgent because of the trend up to now that has been that blacks produce knowledge that maintains the prevailing state of gross social inequalities.

Black academics are trapped in the fallacy that inquiry or research is and should be neutral in order to produce valuable and valid knowledge. Seepe (2001) comes up strongly against that conception when he says, "Far from being neutral, research is a human activity that involves hopes, values, and unresolved questions about social affairs."

Neutrality to the researcher in this study would mean denying the concrete fact of being a black African coming from the same background in which the majority of fellow black Africans are trapped. The researcher believes and hopes that both his promoter and co-promoter are black African scholars who will not take offence at the deliberations in the study, because they also have a similar background – racial segregation, oppression, marginalisation and disadvantage (Seepe, 2001).

1.6. RESEARCH QUESTIONS

In an attempt to analyse the positioning of learning guides in the Free State higher education, the study will seek to respond to the following questions:

1. Are there, in reality, any seriously contestational views at higher education institutions in the Free State regarding learning guides?
2. What are the contents of the debate, if any?
3 Who espouses the two views respectively, if they exist?
4. What makes them different, if they do exist and are contestational?

5. What impact do the different views have on learning?

1.7 AIMS OF THE STUDY

The study attempts to capture the discourses going on in the Free State higher education institutions. The discourses are a response or reaction to national policy on transformation of higher education in South Africa. The merging of the historically black institutions (HBIs) and the historically white institutions (HWIs) acts as a point of departure or the stage on which the whole process of discourse unveils itself. Discourses being so varied and many, the study employs learning guides to capture these discourses by analysing its positioning in higher education institutions. The aims of the study are:

1. To identify the differing views from the dominant and dominated discourses on learning guides and their contribution towards the maintenance of the status quo in the province's higher education institutions.

2. To investigate and identify the impact of learning guides, especially in the dominated and marginalised groups in Free State higher education institutions.

3. The study hopes to illustrate, among other things, how learning-in-action and a heightened self-awareness can turn out to be such a mixed blessing in the process of scholarly inquiry. In the final analysis, the struggle is essentially that between truth as stated and truth as lived, between truth as a given and truth as a construction, between the self and the super structures that control it, and between conducting inquiry that affirms existing theories and which open new avenues for discourse.

4. To reveal the power relations at play in the production of knowledge/learning guides and how they in turn reproduce and maintain or inculcate hegemony and the ideology of the dominant culture.

5. To activate the conscience of the subaltern, dominated, marginalised and disadvantaged culture so that its members become aware of the presence of discursive openings in the established hegemony that gives them possibility and opportunity to establish counter hegemony with the aim of emancipation from domination.

6. To help the dominated discourse to become aware of how self-empowerment can be achieved for the establishment of an alternative centre where it will be in control of its destiny through knowledge production.

1.7.1 The relative importance of the study

This study is of cardinal importance to the researcher because, in its completion, it shall have achieved the following critical outcomes:

1.7.1.1 Self-empowerment as opposed to empowerment

In the positivistic approach, the researched are always objectified and treated like apparatus in a science laboratory. Research is not for, nor with them, but it is about them. There is no way they can benefit from participating in the investigation. This study, however, being qualitative and thus giving respondents full recognition of and all deserved respect as human beings, gives them the space and time to speak for themselves

and not being spoken on behalf of as is the tradition in qualitative studies. This is therapeutic on its own, hence the realisation of the possibility of counter-hegemony from discursive spaces under the very same oppressive conditions. Only healthy people can engage in emancipatory struggles. Hegemony and ideology kill the mind. They close down alternatives and possibilities and crown themselves as the "only" truth or knowledge. The subjects of hegemony and ideology live and move in this space to their destiny which is perpetual domination, oppression, marginalisation and disadvantage.

Speaking for themselves allows the respondents from dominated cultures to e the opportunity to empower themselves for the struggle of their emancipation. Self-empowerment as opposed to empowerment is critical to this study. In empowerment the subaltern culture cannot be empowered beyond or above the powers of the empowerer. He who is empowered remains the subject of the empowerer. This study should be a stimulus to the subaltern culture/dominated group to e possibilities and their potential and ability to emancipate themselves from marginalisation and imposed identity.

1.7.1.2 Involvement in meaning construction

The way in which the transformation of higher education has unfolded so far is unacceptable to the dominated culture because it is pro-capitalist. There is a great suspicion that all commissions in place for higher education policy are not representative of those in the margins of society.

The fundamental aim of research is knowledge production. Under the quantitative paradigm, knowledge production is the sole responsibility of the dominant discourse. This allows the dominant discourse to influence and determine which kind of knowledge filters down to society, and the

knowledge is manipulated to be biased against the subaltern culture since it perpetuates and maintains the status quo. In the qualitative paradigm, knowledge is regarded as incomplete if it excludes the voices of the voiceless. The subaltern culture becomes part of the meaning construction process, hence empowerment towards emancipation. This study advocates for the inclusion of the peripheral group in the process of knowledge production.

1.7.1.3 Replacing Eurocentricism with Afrocentricism

The inclusion of black academics in learning guide production will allow them the space and time at the centre to contribute in the production of knowledge. In this way, indigenous African knowledge and the African culture become part of mainstream knowledge. This will be the beginning of a genuine transformation of institutions of higher education. The ultimate result of Africanisation of curriculum will be the paradigm shift from Eurocentric to Afrocentric knowledge. The Afrocentric approach produces knowledge that is relevant to the surrounding environment and aimed at social development. This is in stark contrast to knowledge produced to support capital.

1.7.1.4 African institutional identity

Mahlomaholo (2005) argues that curriculum has to do with everything involved in the transmission of culture from one generation to the next and from one setting to the other. The transmission and transference, as modern pedagogy affirms, is not merely a mechanical process of remembering and the use of rote, but it occurs even at higher levels of knowing which are classification, application, evaluation, and recreation of knowledge. The New Academic Policy (2002) explains even more clearly,

> Autonomy of learning is expected of postgraduate learners at the highest level of learning and knowing as a capacity to operate in complex, unfamiliar contexts, requiring personal responsibility and initiative, a capacity to accurately self-evaluate and take responsibility for continuing professional development; a capacity to manage learning tasks independently, professionally and ethically; a capacity to critically evaluate one's own and other's work with justification (48).

Learning guides in their present form do not produce the kind of learner envisaged by the New Academic Policy, viz. a critical thinker who is not alienated from his people. One serious concern from the dominated discourse is that learning guides are a handicap towards intellectual development. They perpetuate narrow and stereotypical thinking and stunt intellectual growth. Learning guides produce knowledge consumers and not knowledge producers. A graduate, as envisaged in the New Academy Policy, is one that is in the position and is empowered to challenge and influence policy formulation in a way that benefits the marginalised and subaltern culture. The researcher believes that, if everything goes well and according to plan, all institutions will have an African academic identity.

This study will also lay bare the historically specific interests that structure learning guides, the relations among them and the manner in which the form and content of learning guides reproduce and legitimate the dominant discourse. This is the central task of this study, for, if it is to promote an oppositional discourse and method of an inquiry, it will have to embody interests that affirm rather than deny the political and normative importance of history, values, ethics and social interaction.

The analysis of discourses between the dominant and the dominated group will interrogate the knowledge claims and the modes of intelligibility central in defence of the status quo in various departments

and disciplines as captured in learning guides. Equally important is the indictment of the interests embedded in the questions not asked in learning guides. In other words, it must provide opportunity for the development of methods of inquiry into how the present absences and structured silences that govern teaching, scholarship, and administration within departments as seen in learning guides deny the link between knowledge and power, and refuse to acknowledge the particular way of life that dominant academic discourse helps to produce and legitimate.

Another critical contribution of this study will be its emphasis on studying the production, reception and use of varied learning guides, and how they are used to define social relations, values, particular notions of community, the future and diverse definitions of the self. Text in this sense does not merely refer to the culture of print or the technology of the book, but to all those audio, visual and electronically mediated forms of knowledge that have prompted a radical shift in the construction of knowledge for the ways in which knowledge is real, received and consumed.

Currently, the structure of universities is inextricably tied up with interests which suppress the critical concerns of the subaltern culture and intellectuals willing to fight for oppositional public spheres.

1.7.2 Objectives

The objectives of this study are:

- To deconstruct and reconstruct learning guides to be in line with the principles of the NQF and OBE/Curriculum 2005.

- To bring the dominated discourses/groups to the socio-political centre of knowledge production in an attempt to initiate enrichment of all discourses/groups in South Africa.

1.7.3 Delimitation of study

Formerly the Free State had four institutions of higher education, namely: the University of the Orange Free State, Vista University (Bloemfontein and Welkom campuses), Bloemfontein Technikon and The University of the North – QwaQwa campus. Through incorporation, only two institutions were formed, viz. the University of the Free State and the Central University of Technology.

As the title of the study depicts, the discourses going on in all the above institutions are the main focus. The study was, therefore, supposed to cover all the institutions, but due to financial constraints and time factors this was not possible, hence, the exclusion of Welkom campus of the Central University of Technology from the study population. A topic of this magnitude would also need a reasonably large number of participants, but the type of participants interviewed in the study had a restrictive influence on this factor, because the large volumes of information that could be amassed from such a number of respondents would have a negative impact on the interpretation of the data.

1.8 RELATED LITERATURE

The focus of this section is on the questions that the study intends to respond to. Reviewed literature had to find out opinions/views of other people on the same questions addressed by the study. There are two

sections of literature review. The first section is the theoretical framework which analyses two theories of Foucault, genealogy and discourse analysis which provide the framework of this study. The questions which are regarded as the compass which controls the direction of this study are responded to within the confines of the two theories of Foucault as indicated above. Both genealogy and discourse analyses offer this investigation a lens through which to interrogate all the different aspects of this research. Learning guides as teaching material have long been in operation in higher education institutions. The study will also look at the findings of other researchers or studies on this topic (if any) and relate these with the identified questions. The second section of the literature review is thus the review of related literature.

1.8.1 Importance of critical literature for the study

This study employs critical discourse analysis (CDA) because it is concerned with the truth, truthfulness, and appropriateness of learning guides, their production, and their interpretation. In other words, it is concerned with the relationship between semioses and the material and social world; persons and their intentions, beliefs, desires, and social relations. It is concerned with the description of learning guides, judgment of learning guides, in terms of truth, truthfulness and appropriateness and the explanation of the social causes and effects of learning guides.

Harden, Laidlaw, and Hesketh (2004) made an observation that learning guides can make a major contribution to learning. They are likened to a tutor sitting on the student's shoulders, available 24 hours a day, to advise the student what he/she should be doing at any stage in the study. Study guides are different from textbooks. They can be seen as a response to changes taking place in the curriculum, to the challenge of

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information overload and to different approaches of learning.

Another view comes from Fairclough (1993) where he argues that social practices networked in a particular way constitute a social order. For instance, the emergent neo-liberal global order, or at more local level, the social order of education in a particular society at a particular time, determines social order. The social order informs the order of discourse or vice versa. Different meaning-making derives from this social ecosystem. One aspect of ordering is dominance: some ways of making meaning are dominant or mainstream in a particular order of discourse, others are marginal, or oppositional, or 'alternative'. For instance, in this research learning guides are seen by the alternative/oppositional structure as hegemonic, as part of the legitimising common sense which sustains relations of domination.

If social practices are thought of as ways of controlling the selection of certain structural possibilities and the exclusion of others, then retention of these selections over time, in particular areas of social life, is domination. Social practices are networked together in similar shifting ways. For instance, there has recently been a shift in the way in which practices of teaching and research are networked with practices of management in institutions of higher education, a 'managerialisation' or more generally 'marketisation' (Fairclough, 1993).

1.8.2 The social effects of learning guides

Social structures and social practice have causal effects on learning guides. Learning guides are shaped by two sets of causal powers, and by the tension between them: on the one hand social structures and social practices, on the other hand the agency of people involved in the operational definition of concepts. These are thus the situated,

interactioned accomplishments of social agents whose agencies are, however, enabled and constrained by social structures and social practices.

Learning guides are involved in both processes of meaning-making, and have causal effects which are mediated by meaning-making. Most immediate learning guides can bring about changes in our knowledge, our beliefs, our attitudes, values, experience, and so forth. They can also have a range of other social, political and material effects. Learning guides can start wars, for instance, or contribute to changes in economic processes and structures (Fairclough, 1993).

One of the causal effects of learning guides which is of critical concern for this study is ideological effects. Ideologies are the primary representations of aspects of the world which can be shown to contribute to establishing and maintaining relations of power, domination and exploitation (Sayer, 2000).

1.9 PROBLEMATISING ISSUES

Foucault (whose theorisation is hereby operationalised) and who through his genealogical method looks at the origin of a given practice, discourse and action, queries the obviousness of basic categories such as progress, human nature and many others [learning guides in this study] by studying the categories under which they were produced or emerged (Donelly, 1982).

Foucault (1980) argues that many categories are taken as historically universal. He argues, to the contrary, that there is no original universal, univocal fact or experience. Far from being universal, a fact or experience is radically contingent. Consequently, learning guides should not be

regarded as the first and only approach to understanding an eternal problem (knowledge), but should be viewed in the light of the role it plays in helping to constitute the object which it then develops to treat (Rouse, 1994).

In this regard, Foucault is used to identify the problems of learning guides as a tool for learning and teaching facilitation in higher education institutions in Free State. An example of the Advanced Certificate in Education (ACE) is used. ACE is a 120 NQF credit level 6 qualification. It was introduced by the Norms and Standards for Educators (February, 2000) as a replacement for the Further Diploma in Education.

This programme has sixteen minimum standards for approval by the NQF. Only four of these minimum standards are of particular interest for the study (no. vi, vii, viii, and xiv). In no particular order of importance, they are listed as follows:

(vi) Pedagogy contributes to the transformation by developing the capabilities of individual students for personal enrichment as well as for academic and professional requirements.

(vii) Where necessary, members of academic staff are trained to develop learning guides.

(viii) There is systematic curriculum development and revision of learning materials, and the processes are responsible for the needs of students and the profession.

(xiv) The programme makes provision for the development of increasingly sophisticated levels of independent study from learning resources provided (National Review of Teacher Profession,

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2006).

The experience of the researcher on learning guides in ACE from 2000-2005, at one higher education institution in the Free State is in conflict with all the above minimum requirements. This violation of the set rules is also pointed out by respondents from the dominated discourse (see Chapter Four for all details). Instead of developing independent thinking, learning guides confine the student and custody him or her in them in order to pass examinations. The exclusion of the black academics in the development of these learning materials also does not help the situation. It is intellectual abuse for a scientist/academic with a Ph.D. to be bogged down and compelled to recite the contents of a guide or module of which he or she was not part, and it is even worse if the content is questionable to the teacher.

Learning guides are justified as one amongst other forms of resource-based learning strategies. However, the way in which these learning materials are used in higher education institutions undermines the principles and definition of the same instrument. De Corte, Steyn, Elen, and Rosseel all support the feeling of the researcher on learning guides in their definition of resource-based learning,

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> Resource-based learning is the achievement of both subject and information literacy objectives through exposure to and practice with diverse resources. Students become active learners as they use a wide range of materials to investigate subject material prescribed within their classroom curriculum. Teachers and librarians become motivators and facilitators in the learning process and provide the initial subject impetus which drives students to seek information and become creative problem solvers. The end result is that a "learning culture" is fostered as a climate of active and productive learning and is encouraged within the school (Phaphamang Project: 72).

Two essential features of resource-based learning are flexibility in terms of adaptability to develop different styles and subject areas, and its promotion of student autonomy. Students develop information literacy skills through informal practice with tasks requiring information from an array of resources.

Resource-based learning involves active participation with multiples (books, journals, newspapers, multi-media, web, community, and people) where students are motivated to learn about a topic by trying to find information on it in as many ways as possible. Encouraging students to direct their information pursuits adds to the sense of ownership of learning, self-confidence and reinforcement of information-gathering patterns when an information goal is achieved. Resource-based learning is student-centred and operates on the premise that students learn by doing and making meaning as individuals.

1.10 SOUTH AFRICAN HIGHER EDUCATION

According to Luescher and Symes (2003), the post-1994 government inherited a higher education system that was segregated by race, ethnicity, class and geography, inequitable in terms of gender and language, divided by the disparate functions performed between universities and technikons, administratively fragmented, largely intellectually isolated from the state, from society (and the economic, developmental and cultural needs of the country), and from the international intellectual community and characterised by highly uneven quality between and within different historical institutional types. It was clear that a mere reform of certain aspects of the higher education system would not suffice to serve the challenges of a democratic South Africa aiming to take its place in the world. Thus the purpose of policy development in higher education had been, and continues to be, a

radical transformation of higher education without losing its valuable aspects. In terms of policy, this required a fundamental departure from the ethical foundations of the previous regime (Badat, 2003).

Ishengoma (2002) in a document entitled "A New Institutional Landscape for higher education in South Africa" indicates that the new institutional landscape for higher education is composed of 21 higher education institutions and two national Institutes for higher education. According to this document, South Africa will consist of: 11 universities, 2 of which would offer vocational-type career-oriented programmes to address regional manpower needs; 6 technikons; 4 comprehensive universities and 2 national institutes for higher education.

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Universities and technikons in post-apartheid South Africa can be broadly categorised or labelled as follows: historically disadvantaged institutions (HDI) and historically advantaged institutions (HAI) depending on which race predominantly attended these institutions and how many financial and material resources were allocated to them during the apartheid era.

Further labelling along racial lines also gives us the following categories of universities and technikons: historically white universities and technikons (HWU and HWT), and historically black universities and technikons (HBU and HBT). HWUs can further be sub-categorised into: historically white (Afrikaans) universities and historically white (English) universities (NPHE, 2001).

The racial fragmentation of the higher education system in South Africa was also observed by Adea:

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> Gross distortions and equities existed in the system as manifested by

inequitable distribution of resources to institutions; enormous disparities between historically black and historically white institutions, and a skewed distribution of student population in the disciplines with only a handful of non-white students' fields such as sciences, engineering, technology and business and commerce. (2001:1).

1.10.1 Problems and challenges in the higher education system in post-apartheid South Africa

Ishengoma (2002) points out that the South African higher education system, although very advanced by European/American standards, faced a multitude of problems and challenges mainly resulting from its apartheid legacy. These problems jeopardised the achievement of the higher education transformation goals set by government. CHE (2001) identified the following structural and conjectural problems:

1. The geographic location of institutions that was based on ideological and political considerations rather than rational and coherent planning resulted in the fragmentation of the system.

2. The South African higher education system did not function in a co-ordinated and harmonised manner as recommended by several commissions and councils on higher education and the white paper. Many of the features of apartheid fragmentation continued unabated within the system and between institutions.

3. There were major inefficiencies in the system related to graduation rates, student dropouts, repetition and retention of students across the system.

4. There were skewed patterns of distribution of students in various

fields along race and gender lines. Black students, as has been pointed out earlier, were under-represented in the critical fields of science and technology, business and commerce, and engineering. Skewed patterns along gender and race lines were also evident among academic and administrative staff in universities and technikons.

1.10.2 Key changes in higher education

Mergers and incorporation are the most important changes in education, most frequently cited in higher education. This is viewed as a critical development in South African higher education because it altered the entire environment within which public higher education was delivered.

A study by Luescher and Symes (2003) indicates that some people felt the Department of Education had failed on the issue of mergers. Restructuring through mergers and incorporations was also associated with a number of specific problems and drawbacks. Institutions were concerned that decisions had been made without due regard as to whether the system had sufficient capacity and the resources for implementation or the potential impacts on individual institutions and on the system of sustained uncertainty in the complex merger processes. Some lamented the likely differential institutional impact as those institutions who were only peripherally affected could surge ahead towards achieving the National Plan and other institutionally-defined goals, while those embroiled with the merger would fall behind.

1.10.3 Teaching and learning: Equity and quality

The rate of participation especially by black students in higher education is of grave concern. Academic development and support programmes,

comprehensive financial aid and other measures have been suggested as requiring urgent review by government to improve on the rate of black learners' participation in higher education. In addition, references have always been made to the need to review the system and language policy by certain institutions to achieve their equity objectives. The importance of curriculum review and the Africanisation of the curriculum are among the most important items.

1.11 METHODOLOGY

As a qualitative study, this research is constructed within the critical paradigm. Critical researchers do not believe in quantifying especially human experiences. They argue that human beings are dynamic and their experiences are, in most cases, informed positionally through discourse in knowledge and power production. The critical approach acknowledges domination and is, therefore, essentially emancipatory in nature since it is geared towards liberating human understanding from an ideologically distorted connection of reality. Habermas (1986) elaborates this further and says that the critical theory aim is not to control variables, to formulate general and universal laws for the purposes of prediction, but it is to liberate and emancipate the oppressed. Its goal is to critique power whether it is overt or covert (Mahlomaholo, 1998)

The argument in this study is that learning guides in higher education in the Free State work against the principles of the NQF and Curriculum 2005 which aim at producing independent, creative and critical thinkers. The researcher believes that learning guides are critical to the sustenance of the power/knowledge relations between the dominant and the dominated group. Foucault's genealogy is used to lay bare the subjugating tendencies of learning guides and the conflicting discourses

that emanate from that because of its ability to emancipate historical knowledge from subjection and render them capable of opposition to coercion to "innocent and neutral" pretences. Genealogy will also assist in identifying spaces in which possibilities are created to present new relationship between the dominant and dominated cultures.

1.11.1 Data collection

The in-depth unstructured interview was used in data collection. Denzin (1978) states that the aim of unstructured interviewing is to actively enter the worlds of people, and to render those worlds understandable from the point of a theory that is grounded in the behaviour, languages, definitions, attitudes and feelings of those studied. The interviewer limits his own contributions to the interview to an absolute minimum.

Each respondent was interviewed for not less than two and a half hours. This is always the disadvantage of interviewing elite respondents. The questions were all open-ended and based on how effective learning guides were to the facilitation of teaching and learning at higher education institutions. The questions focused on the exclusion of other cultures by learning guides in higher education in the Free State. The interviews were tape-recorded and afterwards transcribed. Analyses followed as to similarities and differences between the two groups of dominant and dominated cultures.

1.11.2 Respondent selection procedures

This study was conducted with the intention of investigating cultural exclusion in higher education in the Free State. The University of the Free State, together with its satellite campuses (QwaQwa and Vista) and the Central University of Technology, were the sites where the study was

carried out. The researcher then employed the purposive selection of participants where judgment on the respondents to be used rested entirely with the researcher. The reason for the selection of the informants by the researcher is that he knew the individuals in the population which contained the most characteristics representative or typical attributes of the population (Singleton & Strause, 1988).
For purposes of this study, respondents were meant to consist of both lecturers from the different discourses. Nine lecturers were selected for the study. The first five of the respondents had to come from the marginalised, disempowered, dominated and subaltern group, and the other four from the dominant and paternalistic discourses (represented by neo-colonialism, and neo-liberalism). In this way the two groups were to be well represented.

After interviewing nine lecturers, it was clear that the information they had given would form a good basis for addressing the concerns or questions of the study. The respondents were all experienced academics in higher education matters. They gave such extensive responses that it would have been exhaustive to cover more than the nine, and repetition of information could have cropped up, as can be seen in the responses in Chapter Four. Therefore, the researcher felt that the information amassed from the nine respondents was enough to address the questions identified by the study. Money for transport was another handicap towards deciding on the nine candidates.

1.11.3 Data analysis and interpretation

Qualitative data analysis is less abstract than statistical analysis and closer to raw data. It does not draw on a large, well-established body of formed knowledge. The data are in the form of words, which are relatively imprecise, diffuse and context-based and have more than one meaning

(Evans, 1990).

Ideal types were adopted for analysis of data. According to Newman (1997), ideal types are used as models or mental abstractions of social relations or processes. They are pure standards against which data or "reality "can be compared. An ideal type is a device used for comparison, because no reality ever fits an ideal type. Interpretation of data against ideal type is done in a way that is sensitive to the context and cultural meanings of members (Popkewitz, 1997).

Fairclough's Textual Oriented Discourse Analysis (TODA) was used for the analysis and interpretation of data. TODA is explained in finer details in Chapter Three of this study. Lastly Burawoy (1977: 1040) is used to justify the grounding of this study with its methodology and especially the analysis and interpretation of data within the critical approach:

> It is impossible to draw conclusion without referring to the specific social-historical content of a society. The historically specific nature of education systems, cultural traditions, values about work and the like in each society must be integral to an explanation. Finally, imposing a deductive theoretical framework with implicit values should be rejected. Instead, power relations and societal change have to be critically examined from meaningful explanation.

1.12 DEFINITIONS OF OPERATIONAL CONCEPTS

Terms such as higher education, discourse, positioning and learning guides can assume different meanings in different contexts. Contextualised meaning will be given to these terms so that the study retains its focus as these concepts are used throughout.

Three concepts form the cornerstone of this study: positioning, discourse, and learning guide.

1.12.1 Positioning

Webster's Third New International Dictionary (1986: 1769) defines position/positioning as an act of lying down or stating a proposition or thesis. It is also seen as a proposition or thesis: assertion, statement or the proper response to a subject or topic. Another definition is that positioning is the ground or point of view adopted with reference to a particular subject. It is a mental attitude, a way of viewing or thinking about something. All in all, it is to assume or maintain a position.

The Cambridge International Dictionary of English (1995: 989) defines positioning as a way of thinking about a particular matter.

From the reviewed literature, positioning is regarded as created by discourse which in turn is created by power. The dominant discourse in South Africa has, through its power, categorised and classified blacks as inferior and of a lower class, according to neo-colonial social ranking, starting with Whites at the top, followed by Indians and Coloureds, with blacks being ranked the lowest. This positioning, according to Foucault in Mahlomaholo (1998), is reinforced by meaning construction that positions people through 'scientific knowledge' which is a reflection of the power relations that constructs subjectivity.

For purposes of this study, positioning is taken to mean the view or attitude of both dominant and dominated discourses respectively on the learning guides. This is how they view the learning guide in terms of the power relations at play since the merging of the HBIs and HWIs. For the dominant discourse, the learning guide assumes a central role in the teaching and learning process in higher education institutions, whereas the opposite is true for the dominated discourse which has a negative

attitude towards these learning materials.

1.12.2 Discourse

Discourse, according to the South African Concise English Dictionary (1999: 332), is a written or spoken communication or debate or formal discussion of a topic in writing, or it is a speech, piece of writing or a discussion about a particular, usually serious, subject.

Webster's Third New International Dictionary's definition is that discourse is the act, power or faculty of making consecutive and logically expressions of ideas.

Habermas (1984b: 161) regards a discourse as:

> a process of argumentation that is devoted to the redemption or grounding of a controversial validity claim on the basis of the best argument. Consequently, the motive of the individuals participating in the discourse is to redeem or ground the problematic validity claim according to the better argument.

Discourses, as referred to here, are modalities that, to a significant extent, govern what can be said by what kind of speakers and for what type of imagined audiences. They are social practices that constitute both social subjects and objects of their investigation. The rules of discourse are normative and derive their meaning from the power relations of which they a part, that is, discourses organise a way of thinking into a way of doing. They actively shape the practices that discourses serve. However, they are always indexical to the theoretical perspectives of the researchers and their interpretations. In other words, there exists no simple privileged and perdurable set of research practices whose name is "field relations". Discourse, according to Foucault in Weedon, refers to:

> ways of constituting knowledge, together with the social practices, forms of subjectivity and power relations which inhere in such knowledge and relations between them. Discourses are more than ways of thinking and producing meaning. They constitute the nature of the body, unconscious and conscious mind and emotional life of the subjects they seek to govern (1987: 108).

1.12.3 Culture

Another very important concept for the study is culture. Amilcar Cabral's comments qualify the inclusion of culture in the definition of concepts, where he says:

> History teaches us that, in certain circumstances, it is very easy for the foreigner to impose his domination on a people. But it also teaches us that, whatever may be the material aspects of this domination, it can be maintained only by the permanent, organized repression of the cultural life of the people concerned... In fact, to take up arms to dominate a people is, above all, to take up arms to destroy, or at least neutralize, to paralyze its cultural life. For, with a strong indigenous cultural life, foreign domination cannot be sure of its perpetuation (1999: 190).

For the purposes of this study, Sékou Touré's definition of culture is adopted wherein he describes culture as:

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> all the material and immaterial works of arts and science, plus knowledge, manners, education, a mode of thought, behaviour and attitudes accumulated by the people both through and by virtue of their struggle for freedom from both the hold and domination of nature; we also include the result of their efforts to destroy social systems of domination and exploitation through the production process of social life (1999: 191).

Ngugi expresses views similar to those of Touré when he writes:

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> Culture develops within the process of a people wrestling with their natural and social environment. They struggle with nature. They struggle with one another. They evolve a way of life embodied in their institutions and certain practices. Culture becomes a carrier of their moral, aesthetic and ethical values. At the psychological level, these values become the embodiment of the people's consciousness as a specific community. That consciousness, in turn, has an effect on how they look at their values, at their culture, at the organisation of power and at the organisation of their wealth extracted from nature through the mediation of their labour (1999: 191).

1.12.4 Higher education

Any study that is carried out after Grade 12 would generally be regarded as higher education. However, for the purposes of this study, higher education refers specifically to universities and the former technikons converted into universities of technology. The two types of educational centre are important for the study because they are the basic source for all resources necessary for the development of a country, socially, economically, politically and scientifically. The researcher sees higher education as a critical role player in social transformation as policy makers are most likely to come from higher institutions of learning. Higher education institutions have a great influence on the direction taken by the country in policy formulation for successfully achieving national goals. Moreover higher education controls society because through research, it is the centre for knowledge production.

1.12.5 Learning guide

In more practical terms, a learning guide is a document that is compiled and printed at the central campus and distributed to all other campuses. This means that all students of the university will have the same guide. Closely related to this is the fact that examination papers are compiled

centrally. The shifting away from a fragmented education system of the past towards a more integrated system that would eliminate inequalities has necessitated the implementation of quality assurance and control in higher education teaching and research. Basically, a learning guide as a teaching and learning aid is designed to support learners and guide them through the learning process. It indicates what they should learn, how it can be learnt and how learners will be able to know whether they have learnt. The emphasis is thus on giving information to learners through the learning process. The main difference between a textbook and a learning guide is that it carries all information from different books which the compiler deems fit to be used for the achievement of the set objectives of the course. As a result learning guides are not open to questioning and divergent thinking because they supply “useful” or relevant information only.

1.13 CONCLUSION

In terms of power structure, this study locates Africans (blacks) in the "Third System" which, according to Nerfin (1977), is the domain of the 'Citizen', i.e. those who, in the global system, as in the African context, are the actual producers, but who seek neither government nor economic power per se. In this categorisation, the First System (the Prince) is the system of power comprised by the governing structures of territorial states. The Second System (the Merchant) is associated with economic power, the market forces such as multinational corporations and banks.

Both in the global and African context, the Prince and the Merchant have turned into monsters, and are part of an alliance that goes far beyond territorial confines. Programmes and projects that aim at promoting, rather than resisting the influence of those monsters, therefore, pose to the citizen a zero option. In this study, the dilemma of the exclusion of

IKS, non-participation of academics from the subaltern culture in the compilation of learning guides, particularly in Free State higher education institutions, is given an association that goes beyond the traditional reasons of socio-economic differentials, or merely existence of "these dark traditional customs" which are forever obstacles to development. It is seen by the researcher as part of a simultaneous and double-pronged struggle which represents the classic dilemma of the citizen.

First, the citizen tries to resist what are evidently encroachments from both the First and the Second Systems; owing to the relentlessness with which the encroachment progresses – effectively carrot and stick – we see the citizen succumbing to the inevitability of it all. When poverty, unemployment, HIV and AIDS deaths are skyrocketing in South Africa, and the economic, wage and life standards gap is ever widening, but the people continue to vote for the same politicians and they get a two thirds majority, then one must know that the citizen has succumbed.

The Prince in the South African context is definitely at the moral and ethical crossroads as regards the role and status of the citizen, and is torn between maintaining the status quo of unequal relations on the one hand, and holding up the egalitarian ideals and visions on the other. The citizen, from the point of view of the Prince in the African context, is both an ally to be called upon in a struggle against the other global and definitely more monstrous Princes and Merchants but, on the other hand, is also a common source of abundant labour and natural resources, the cheap exploitation of which guarantees his place among his peers around the international banquet-table. Herein, according to this study, lies the contradiction in policy proclamations and implementation.

Learning guides are seen by this study as an aide used by the Prince which retains the support of the citizen. Their subjugating effects in the minds of the dominated group are concealed by their cheapness, proclaimed innocence and neutrality on power/knowledge relations. The continuous use of learning guides by the dominated discourse is counter productive to the emancipatory wishes of the marginalised, oppressed, and dominated, because it is reproductive of the status quo.

Chapter Two covers the theoretical grounding of the study, addressing the question of why the study takes its position on the deliberations in all issues throughout to Chapter Five. Lastly, an extensive reading/review of related literature is done. This helps to get a second opinion on issues that are raised in the study. Both supportive and negative literature is considered in order for the study to come out with a well-balanced position in preparation for a stronger foundation for Chapter Three.

CHAPTER TWO: THEORETICAL FRAMEWORK AND LITERATURE REVIEW

2.1 INTRODUCTION

This study is premised on the belief that South African higher education has entered a period in which the traditional distinctions that separate and frame established academic disciplines and institutions cannot account for the great diversity of cultural and social phenomena that has come to characterise an increasingly hybridised, post-colonial, and post-apartheid South Africa. The university has long been (and is still) linked to a notion of national identity that is largely defined by and committed to transmitting traditional Western culture.

Traditionally, this has been a culture of exclusion, one which has ignored the multiple narratives, histories and voices of culturally and politically subordinated groups. A few concerned organic intellectuals have argued strongly that the role of culture, including the power of the mass media with its massive apparatuses of representation and its regulation of meaning, is central to understanding how the dynamics of power, privilege and social desire structure the daily life of a society. This concern with culture and its connection to power has necessitated a critical interrogation of the relationship between knowledge and authority, the meaning of canonicity and the historical and social contexts that deliberately shape students understanding of accounts of the past, present and future.

Giroux (2004) takes the above argument further by insisting that, if meaningful change is to take place, it has to be accompanied by an understanding of how learning guides that are open to critical

interrogation and analysis are defined and comprehended. For instance, instead of connecting culture exclusively to the technology of print and learning guides as the only legitimate academic artifact, there has been a great deal of academic work going on which analyses how textual, aural, and visual representations are produced, organised and distributed through a variety of cultural forms such as the media, popular culture, film, advertising, mass communication and other modes of cultural production. Learning guides have played a pivotal role in the history of higher education in South Africa, because they ensured that information (and it will be information rather than knowledge) is gathered quickly, effortlessly and at the lowest cost possible (Giroux, 2004).

It is noted that no effort has been made to critically analyse this indispensable element as a form of cultural production in South African higher education. Can a learning guide be used to bring about transformation in higher education since it is, by its own nature, not open to critical interrogation? The merger of institutions of higher education in South Africa was met with resistance, especially from the formerly disadvantaged and marginalised groups. A vigorous debate for and against the mergers ensued. These debates represented the interests of both dominant and dominated social groups in higher education (Giroux, 2004).

The main focus of the study is on learning guides and their positioning in Free State higher education. A learning guide has been defined as an aid, usually in the form of printed notes, designed to assist students with their learning (Giroux, 2004). It can be safely suggested that learning guides play a critical role in the learning of students because of their financially affordability as compared to other forms of texts which in any other way are unavoidable in higher education. Important information can be taken from different sources and put into one learning guide. This

saves time and increases students' access to rather scarce information. This chapter looks into post-apartheid discourses in the Free State higher education on learning guides informed by the dominant and dominated cultures of South Africa (Giroux, 2004).

In the South African context, learning guides have been used for the purposes of cultural exclusion, domination, disempowerment and marginalisation. A few questions need to be addressed by the study in that regard: what are the contestational views in higher education institutions in the Free State regarding learning guides? Who espouses these views? What makes the views different and contestational? How do the different views impact on learning? Although dramatic, the merger between the HDIs and the HAIs cannot achieve the desired objectives of solving and harmonising the existing dialectical social conditions in South Africa. Levelling the field for knowledge production will not be easy, entailing closing the economic gap between the dominant and dominated societies with Black Economic Empowerment.

For the purposes of systematising the discussions, this chapter should pay particular attention to the theoretical framework. Critical emancipatory theory, discourse analysis and genealogical theories are employed in the study as they offer a lens through which the positioning of learning guides in Free State higher education is looked into. South Africa has correctly been depicted as a "Rainbow" nation. The colours of a rainbow never mix but remain distinct, some even being brighter than the others. Technical solutions will not address the problems and aspirations of the formerly disadvantaged cultures in South Africa. Attendance of racially differentiated institutions in South African higher education was not the cause of the problems.

Rather, the core of the problem was in curriculum design and especially

the content and methods of teaching utilised in these institutions. The three theories mentioned above therefore offer an appropriate lens for the study to expose the subtle role of learning guides in perpetuating and maintaining the status quo during and after apartheid in South African higher education. The three theories also reveal the different kinds of discourses going on in Free State higher education on the positioning of learning guides. Also of importance is that these theories help identify the people ("voices") involved in the discourses, the difference in their discourses and how these discourses impact on their learning.

2.2 THEORETICAL FRAMEWORK

This study as argued in point 2.4.4 and 4.4.1 (R2) of this text, is convinced that learning guides are a tool for domesticating the minds of learners belonging to the dominated culture and are also an element for excluding the dominated culture from the centre of knowledge production. It is, therefore, important for the subaltern culture to understand learning guides against the background of higher education policies in post-democratic South Africa, but also to see beyond the policies and their unveiling in terms of discursive practices and spaces in their positioning in knowledge power relations. The question of cultural identity in the form of Africanisation of higher education institutions assumes a central position in the transformation of higher education in the country. However, of utmost importance is to understand the covert link between the mergers of higher education institutions with a capitalist agenda.

This study believes that the merging of institutions of higher education in South Africa is not a panacea but only a part of the solutions to the socio-economic, political and educational problems of the country. According to Abrahams (2002), the White Paper envisioned a higher

education system that was planned, governed and funded as a single education system. This was designed to allow for coherent planning to address the present and future challenges of South Africa, and to break down the isolation and barriers between HAIs and HDIs. It is important to note that these two groups of institutions were divided on racial lines and separated forms of discourses of differentiation opposite (otherness): black against white; superiority versus inferiority; backwardness against progressive; lower against higher standards; dominant against dominated... These differences were prioritised and made a reality.

It is interesting for this study that most of all the revolutionaries in South Africa came from the HDIs and that the youth of 1976 who rose up against Bantu Education did not come from model C schools. The voice/discourse of these groups should not be allowed to die quietly just because South Africa has achieved liberation and is led by a black government. Does the present arrangement in higher education offer/allow space and time for voices/discourses of the former HDIs?

This study concurs with Rietzer's observation on modern America to be true for South Africa when he says,

> The modern world has reached a stage of unsurpassed domination of individuals. In fact, the control is so complete that it no longer requires any deliberate actions on the part of the leaders. The control pervades all the aspects of the cultural world and, more importantly, is internalized in the actor. In effect, actors have come to dominate themselves in the name of the larger social structure. Domination has reached such a complete stage that it no longer appears to be domination at all. As domination is no longer perceived as personally damaging and alienating, it often seems as if the world is the way it is supposed to be. It is no longer clear to actors what the world ought to be like (1988: 133).

For this study to successfully address all the above concerns, a lens that

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will allow it space to look through in its investigation is needed. Critical theory and the two theories of Foucault offer the study the best lens, because they have as their central intent making the oppressed, marginalised and dominated groups aware of their inhumane conditions and seeking to empower them for emancipation from such domination.

2.2.1 Formulating a theoretical framework integrating Foucault's genealogy and discourse analysis

As a qualitative study, this investigation is grounded on critical emancipatory theory. The two theories of Foucault, namely: genealogy and discourse analysis, have been identified as providing a coherent and effective lens for looking at the various factors alluded to above. They have been chosen for various reasons. Genealogy seeks to critique the certainty of absolutes. It negates the notion of fixed essences, underlying laws, and metaphysical realities. This method seeks to account for events and objects on the basis of circumstances under which they were produced or emerged (Dreyfus & Rabinow, 1989; Donelly, 1982; Aronowitz, 1979).

The above view is interesting for the study, because it can then be argued that the contents of learning guides are not the absolute truth and never as neutral as many believe them to be. There are discontinuities and spaces and openings which, when scrutinised critically, lead to the establishment of alternative and emancipatory regimes of truth which are counter-hegemonically oriented. Discourse analyses have a complementary role to genealogy (Mahlomaholo, 1998).

Genealogy alone is unable to theorise on learning guides as an exclusive or domesticating and ideological apparatus for the benefit of the dominant culture (Dreyfus & Rabinow, 1986). Discourse analysis acts as

a microscope under which all the discursive spaces, discontinuities and openings exposed by genealogy are examined to lay bare their finer details for further scrutiny. Without discourse analysis it would be difficult or rather impossible for hidden curriculum to be uncovered and, most importantly, to construct meaning from the discursive elements exposed by genealogy (Donelly, 1982).

Furthermore, discourse analysis indicates that the subaltern culture (black people in this study) have the power/potential and ability to make use of the discontinuities and spaces in learning guides and any other oppressive condition, to engage with dominant tendencies for their emancipation. Discourse analysis acts as a diagnostic exercise and the prescription of medication necessary for the healing process, which is emancipation in this study. It comes out with proposed intervention measures in terms of how to challenge the dominant culture (Aronowitz, 1979).

2.2.2 The theoretical framework and discourses in Free State higher education institutions

As this study assumes that learning guides benefit the dominant discourse only at the expense of the dominated discourse, and that the non-contribution and absence of the dominated group in knowledge production is not pre-ordained or innate, but circumstantial, it therefore had to adopt a theoretical frame that would cast some doubt on the truthfulness of the given 'truth'/reality or meaning, especially if this comes from bureaucratic origins, a theory that will measure learning guides against the power-knowledge relations in South African politics. Such a theory has to relate learning guides with neo-colonial and neo-liberal tendencies and how these influence policy formulation. The implications of the above argument are that, in practical terms, the

dominated are not inferior in any way against the proclamation and conduct of the dominant group. It also means that the dominated group, given a chance and support, can make some meaningful contribution in knowledge production not only in South Africa, but in the world. Lastly, the dominated culture should not despair but strive for its own cultural identity rather than to accept the imposed alien identity which arrests and confines the group's understanding of the world and themselves in particular.

2.2.3 The theoretical framework and positioning

The positioning of learning guides is seen by the theoretical framework as a reflection of where an individual is positioned in the social order of South Africa, Foucault in Mahlomaholo (1998) would say. In the same study of Mahlomaholo (ibid), two positions are identified,

> One reflects the dominant discourse of neo-apartheid or neo-colonialism while the other reflects a counter hegemonic discourse and emancipatory ideology (18).

Africans in the first position are regarded as inferior and incapable of running higher education institutions and lacking in scientific knowledge that can be included in curriculum for purposes of learning in higher education. This discourse has had many negative effects on Africans who seemed content with imbibing Eurocentric knowledge wholesale without questioning. The second position indicates a discourse that challenges all the negativity of Africans. Some Africans have proved that they are capable of showing that what has been proclaimed as universal and European, was actually local and African-originated.

Tyson (1997) argues that a dominant group within complex civilisations

makes its own community the centre of the universe and the conceptual frame that constrains all thought. This argument by Tyson (ibid) is also shared strongly by some academics in higher education institutions in the Free State. The merging of higher education institutions has reinvigorated dissent and a cry of how teaching, learning, textual studies and knowledge could be addressed as political issues which foreground considerations of power and social agency.

William Hoggart (2004) supports Foucault and Tyson (1997) in this call by postulating that education should be characterised by the refusal to accept the limitations of established academic boundaries and power structures, the demand for linking literature to the life situations of learners and the call that schooling should be more empowering than merely humanising. Giroux (2004) takes the argument further by adding that learning should be made part of the social change itself and deepens and extends the study of culture and power by addressing not only how culture/knowledge is produced, circulated and transformed, but also how it is actually negotiated by human beings within specific settings and circumstances. In this sense pedagogy, especially in its critical variants, is about understanding how power works within particular historical, social and cultural contexts in order to engage and, when necessary, change such contexts (Fiske, 1996).

Comment [Hester16]: List of references?

On the basis of the above opinions, the researcher argues that learning guides cannot be objective in a fiercely contested territory of power/knowledge relations. These materials are produced by lecturers who are not neutral under the circumstances, but informed by particular philosophies and ideologies in the power relations equation. This view is strongly supported by Roberts (2004) when he argues that people's perceptions of what might be worth studying or investigated are conditioned by the complex web of experiences and relations in the

realms of politics, culture, the family education, etc, they encounter and develop in their daily activities. It may be safe, therefore, to conclude that learning guides have a partisan role in the power/knowledge equation in higher education institutions.

The following discussions will attempt to argue for the use of critical theory in the investigation on discourses in Free State higher education on the positioning of learning guides by looking into the historical background of critical theory, its basic tenets and the objectives, the nature of reality in critical theory and the role of the researcher.

2.2.4 The historical background of critical theory

According to Held (1980), the idea of critical social theory originated with the German social philosopher Max Horkheimer, who became the director of the Institut für Sozialforschung. The institute was founded in 1923 in Frankfurt and was firmly Marxist from the outset. One of the major theoretical challenges for the institute, which later became known as the Frankfurt School, was to reconstruct the Marxist critique of society in the rapidly changing socio-political and economic circumstances of the early twentieth century.

In his book “Knowledge and Human interests”, Habermas set the scene for an authentically critical theory when he wrote:

"I am undertaking a historically oriented attempt to reconstruct the prehistory of modern positivism with the systematic intention of analysing the connections between knowledge and human interests. In following the process of the dissolution of epistemology, which has left the philosophy of science in its place, one makes one's way over abandoned stages of reflection" (1968:vii).

By the "dissolution of epistemology" Habermas meant the replacement of the truly critical role of epistemology in relation to science by a mere methodology of science as expounded by positivism. Central to this attack were four interrelated notions: (a) Research fundamentally involves issues of power; (b) the research report is not transparent, but rather it is authored by a raced, gendered, classed and politically oriented individual; (c) race, class and gender are crucial for understanding experience; and (d) historic, traditional research has silenced members of the oppressed and marginalised groups. One implication from this critique would be that qualitative researchers could no longer assume that they wrote up their research in an antiseptic, distanced way. Reflexivity had become central to the qualitative project, demanding that the complex interplay of their own personal biography, power and status, interactions with participants and written word be examined. All this was underpinned by the assumption that all enquiry is embedded in power relationships and privileged knowledge (Rossman & Rallis, 1998).

Max Horkheimer, Theodore Adorno and Herbert Marcuse initiated a conversation with the German tradition of philosophical and social thought, especially Marx, Kant, Hegel and Weber. The political sensibilities of these critical theorists were being influenced by the devastations of World War 1 and the social and economic problems of the same period, made them conclude that the world was in urgent need of reinterpretation. From this perspective, they defied Marxist orthodoxy while deepening their belief that injustice and subjugation shaped the lived world (Bottomore, 1984; Gibson, 1986; Held, 1980; Jay, 1973). Focusing their attention on the changing nature of capitalism, they analysed the mutating forms of domination that accompanied this change (Giroux, 1983; McLaren, 1989). Horkheimer, Adorno and Marcuse left Nazi Germany for California in America where they were

challenged to respond to the social science establishment's belief that their research could describe and accurately measure any dimension of human behaviour).

Many academics that have come of age in the politically charged atmosphere of the 1960s focused their scholarly attention on critical theory. Frustrated by forms of domination emerging from a post-enlightenment culture nurtured by capitalism, the scholars saw in critical theory a method of temporarily freeing academic work from these forms of power. Impressed by critical theory's dialectical concern with the social construction of experience, they came to view their discipline as the manifestations of the discourse and power relations of the social and historical contexts that produced them (Rossman & Rallis, 1998).

The "discourse of possibility" implicit in the constructed nature of social experience suggested to these scholars that a construction of the social sciences could eventually lead to a more egalitarian and democratic social order. Henry Giroux and other critical theorists criticised the deterministic perspective of Bowles and Gintis who viewed schools as capitalist agencies of social, economic, cultural and bureaucratic reproduction. Instead, schools as venues of hope could become sites of resistance and democratic possibility through concerted efforts among teachers and students within a libertarian pedagogical framework. Giroux (1988), in particular, maintained that schools could become institutions where forms of knowledge, values and social relations are taught for the purposes of educating young people for critical empowerment rather than subjugation.

2.2.5 The format of critical theory

Three principles/elements of critical theory are identified and singled out

for discussion in this study: conscience awareness; communicative action; and emancipation.

a. Conscientisation

Conscience or awareness, also regarded as critical pedagogy in this study, begins by singling out elements from people's "background awareness" in small, intimate cultural circles where an exchange of ideas that is not coerced is encouraged. These begin by deploying codifications, sketches or photos, objects that mediate discussion, and are decoded through critical analysis. Fay (1987) envisages educative praxis in groups that are relatively small, relatively egalitarian, relatively free of recrimination between members, that is, "consciousness-raising groups". Transformation takes place when the potential energies of a group of peoples are tapped and organised into a counter-agent with its power to rise up against its oppressor (ibid; 142).

The women's movement in the apartheid and post-apartheid periods is an important example, indicating the potential for a movement to abandon the narrowly political domain in favour of a transformation of everyday life. If any movement does this, it is the women's movement which shows that the existence of a critical theory, combined with a social crisis which the theory itself predicts, can be a potential factor for mass upheaval. This is so because firstly, it has been guided by social theory with educative intent to expose and critique oppressive gender relations and secondly, consciousness-raising requires an environment of trust, openness and support. Thirdly, it deals with the problem of resistance that any critical theory encounters. This is supported by the fact that the majority of women were initially opposed to the movement. The subaltern culture, marginalised and dominated discourse can learn from the women's movement on challenging the status quo in academia.

This study offers the dominated culture at higher education institutions learning guides as a point of departure for that purpose.

For critical theory to liberate the oppressed from a social order it must be observed by the audience. The enlightenment is effected by providing an account which is radically different from the current self-perception of the actors, and which will explain why they are in their situation. A theory of transformational action, which identifies those aspects of society, which must be altered and details of a plan of action of how this might be done is put in place. Simply put, conscience awareness is the revelation to humans definitively who they are, in such a way that they can be fully transparent to themselves.

b. Communicative action

According to Habermas (1984), communicative action involves the use of language to reach an understanding to co-ordinate plans, and negotiating definitions to reach a consensus motivated by reason, in which participants acknowledge only the force of better argument. For conversation to occur, agreement is assumed about grammatical regulation and the illocutionary statements. Further, assumption is shared about textural reality and reality. These conditions of communicative competence are counter-factual and rarely present in actual speech. Be that as it may, human freedom and empowerment are nonetheless extended by bringing these as far as possible into the public-linguistic realm. Validity claims open up reasoned debate precisely, because they break the unacknowledged spell of hidden power structure, by subjecting them to public scrutiny. Habermas (ibid) is not blind to the hostile socio-political and economic environment in which communicative action occurs. Rationalisation, Habermas (ibid) argues, is the solution to the problems that may be encountered by communicative

action.

"The rationalisation of communicative action leads to communication free of domination, free and open communication" (1970: 118).

Legitimisation and ideology are identified as the two main obstacles that should be removed in order for a free and open communication to occur. Rationality in this study means the removal of the barriers that distort communication but, more generally, it means a communication system in which ideas are openly presented and defended against criticism. Unconstrained agreement develops during argumentation. In an open and true communicative action, the weight of evidence and argumentation determine what is considered to be valid or true. Thus Habermas (ibid) adopts a consensus theory of truth (rather than a copy [or "reality"] theory of truth). This truth is part of all communication and its full expression is the goal of Habermas's evolution theory.

c. Emancipation

The raising and recognition of four types of validity claims address validity of truth in communicative action by interactants. Firstly, the speaker's utterances are seen as understandable and comprehensible. Secondly, the propositions offered by the speaker are true, that is, the speaker is offering reliable knowledge. Thirdly, the speaker is being truthful (veracious) in offering the proposition; the speaker is reliable. Fourthly, it is right for the speaker to utter such propositions; he/she has the right to do so. Consensus arises when all these validity claims are raised and accepted. It breaks down when one or more validity claims are questioned (for example, questioning the right for a speaker to utter certain propositions) (Habermas, 1984).

2.2.6 Objectives of framework

Critical theorising can be explicitly evaluated in what it sees as its purpose – the emancipation of individuals from domination. The aim of the first critical theorists, who were frequently referred to as the Frankfurt school of thought because of their location in Germany and their explicit interdisciplinary effort to interpret the oppressive events of the twentieth century, was to maintain Marx's notion of praxis, that is, a blending of theory and practice. They wanted theory to expose oppression and to propose less constructive options. They were confronted with the spread of political and economic domination. Critical theorists, therefore, see the solution to the problem of domination as being to make people more aware and conscious of their situation. Intellectuals are urged to adhere to praxis of the present by aiding developing progressive groups to become increasingly conscious of their own actions and situation in the world (Turner, 1986). This suits the study because it seeks to prove the domination of Eurocentric thinking in higher education institutions

Critical theory espouses an emancipatory social science. Such a social science would allow people not only to understand the misdistribution of power and resources underlying their society, but also to change that misdistribution to help create a more equal world. Critical theory is also explicitly committed to critiquing the status quo and building a more just society. Interestingly, prevailing scientific norms are supportive of the status quo and, as a result, critical theory can be seen as the epistemological break of developing a critical science with an openly emancipatory intent.

2.2.6.1 Market economy and social emancipation

LeCourt (1975) has termed this present era "the decline of absolutes". No

longer does following the correct method guarantee true results; rather, "method does not give in correct guesses" (Polkinghome, 1983). It is increasingly recognised that the fact/value dichotomy simply drives values underground. Facts are never theory-independent as the dominant discourse would like to claim in asserting the neutrality of learning guides in the current discourses in the Free State higher education institutions (Hesse, 1980) – they are as much social constructions as are theories and values. There is no truth, nor "a truth" – truth is not one thing, or even a system, but an increasing complexity (Rich, 1979). Critical theory is, Horkheimer (1972) claimed, guided by a particular practical interest in the emancipation of people from class domination. Thus it is tied, in a sense, to people's practical interests.

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Habermas (1986) argues that the public sphere was eroded by some of the very forces that stimulated its expansion. As market economics experience instability, the powers of the state are extended in an effort to stabilise the economy, and with the expansion of bureaucracy to virtually all contexts of social life, the public is constricted. Moreover, the state increasingly seeks to redefine problems as technical and solvable by technologies and administrative procedures rather than by public debate and argumentation (Turner, 1986). Following this is the decline of freedom with the expansion of capitalism and a bureaucratised state, and the seeming power of the state to construct and control social life. Therefore, critical knowledge is devoted to uncovering conditions of constraint domination.

2.2.6.2 Influences and realities of new technologies on social oppression

Critical theorists also feel that interesting technical control through work

and development of science has dominated the interests in understanding and emancipation. Therefore, if social life seems meaningless and cold, it is because technical interests in producing science have come to dictate what kind of knowledge is permissible and legitimate. Critical theorists, therefore, see the major task of critical theory as the analysis of those processes by which people actively interpret understanding of each other in ways that give social life a sense of continuity. Goals of critical theory cannot be realised without knowledge about how people interact and communicate. Understanding the social and political contexts under which learning guides are produced in South Africa is necessary. Knowledge of these processes has given this critical study a firm conceptual basis from which to launch a critique of society, and to suggest paths for the emancipation of individuals. Critical theory aims at developing a critical understanding of one's world. The idea is to understand everything and unearth everything, however rotten. It tries to look at the present, future and the past (Turner, 1986).

2.2.7 Nature of reality

According to Seepe (2000) intellectual life in South Africa is characterised by gross racial inequalities in knowledge production. The exclusion of black academics in compilation of learning guides and IKS from higher education curriculum is proof to that claim. Basic to the failure of the initiatives of the National Research Foundation and other research organisations is the overlooking of the fact that research practice is informed by certain social and cultural assumptions. These refer to the nature of social control, order and responsibility. Far from being neutral, inquiry is a human activity that involves hopes, values and unresolved questions about social affairs. Paying attention to the social and cultural location of research in South Africa was intricately linked to the scientific

paradigm of positivism, which is derived from empiricism. In this study this is called "Western research".

2.2.8 Culture and research

The sense of what the idea of the West represents is important in this study because, to a large extent, its theories about research are underpinned by a cultural system of classification and representation, by views about human nature, human morality and virtue, by conceptions of space and time and by conceptions of gender and race. Ideas about these things help determine what counts for real. Systems of classification and representation enable different traditions or fragments of traditions to be retrieved and reformulated in different contexts as discourses, and then to be played out in systems of power and domination, with real material consequences for colonised peoples (Foucault, 1980). The Western cultural archive does not embody a unitary system of knowledge/reality but should be perceived as containing multiple traditions of knowledge and ways of knowing. Foucault (ibid) argues that some knowledge/realities are more dominant than others, while some are submerged and outdated. Some knowledge is actively in competition with other knowledge, and some can only be formed in association with others.

It is against this background that this study employs critical theory which stresses the social constructed nature of reality, the intimate relationship between the researcher and what is studied, and the situational constraints that shape inquiry. Critical researchers see the world in action and embed their findings in it. Reality/knowledge is seen as consisting of a series of historical/structural insights that are transformed as time passes. Reality is not absolute or static, but grows and changes through a dialectical process of historical revision that

continuously erodes ignorance and misapprehensions and enlarges more informed insights. Kincheloe and McLaren (1998) add their voices on this claim of non-universality of and subjectivity of truth/reality/knowledge by saying that "what we see is not what we see but what we perceive". Nothing could be further from the truth here because the knowledge/reality that the world yields has to be interpreted by men and women who are part of that world; therefore, it would be wrong to regard learning guides as universal and objective.

What is called information always involves an act of human judgment. From a critical perspective this act of judgment is an interpretive act. The interpretation of theory, critical analysts contend, involves understanding the relationship between the particular and the whole and between the subject and the object of analysis. Such a position contradicts and challenges the traditional empiricist contention that theory is basically a matter of classifying objective data. On the basis of the above argument, it can be safely concluded that reality is not fixed but created through understanding. What makes ideas "real" is the system of knowledge, the formations of culture and the relations of power in which these concepts are located. Just as Seepe (2000) has put it, reality is constituted of and based on centuries of philosophical debate, principles of debate and systems of organising whole societies predicated on these ideas.

2.2.9 The role of the researcher

According to Reason (1994), research in the West has traditionally been part of a positivist worldview, a view that sees science and everyday life as separate and the researcher as subject within a world of separate objects. In a positivist worldview the purpose of inquiry is to search for truth, to know more about a world of things; it is part of a modern worldview based on the metaphor of linear progress, absolute truth and

rational planning. If positivism was used, the researcher believes this study would not come out with the emancipatory findings in Chapter Four and Five. It would be impossible to locate learning guides as a tool for domination as positioned by the dominated discourse. Towards the close of the twentieth century, traditional social science (positivism) has come under increasing scrutiny and attack as critical and postmodern researchers challenged objectivist assumptions and traditional norms of conducting research. Central to this attack are four interrelated notions: (a) Research fundamentally involves issues of power; (b) the research report is not transparent, but rather it is authored by a raced, gendered, classed and politically-oriented individual; (c) race, class, and gender are crucial for understanding experience; and (d) historical, traditional research has silenced members of oppressed and marginalised groups (Reason, ibid). One implication of this critique is that critical researchers can no longer assume that they write up their research in an antiseptic, distanced way. Reflexivity has become central to the qualitative/critical project, demanding that the complex interplay of the researcher's own personal biography, power and status, interactions with participants and written word be examined. It should be kept in mind that the critique assumes that all inquiry is embedded in power relationships and privileged knowledge.

2.2.9.1 Influence of personal values, biases and attitudes on knowledge production

Human inquiry practitioners assert, in contrast to the positivist world-view, that researchers can only truly do research with persons if they engage with them as persons, as co-subjects and thus co-researchers: hence co-operative inquiry, participatory research, research partnerships, and so on. In addition, while understanding and action are logically separated, they cannot be separated in life, so a science of

persons must be an action science. Whereas traditional researchers (positivists) cling to the guardrail of neutrality, critical researchers frequently announce their partisanship in the struggle for a better world. Traditional researchers see their task as the description, interpretation or reanimation of a slice of reality, whereas critical researchers often regard their work as a first step towards forms of political action that can redress the injustices found in the field site or constructed in the very act of research itself. Horkheimer (1972) put it succinctly when he argued that critical theory and research are never satisfied with merely increasing knowledge (see also Giroux, 1983, 1988; Quartz, 1992).

Research in the critical tradition which is adopted by this study for the analysis of the positioning of learning guides, takes the form of self-conscious criticism – self-conscious in the sense that researchers try to become aware of the ideological imperatives and epistemological presuppositions that inform their research as well as their own subjective, inter-subjective and normative reference claims. Thus critical researchers enter into an investigation with their assumptions on the table, so no one is confused concerning the epistemological and political baggage they bring with them to the research site. Upon detailed analysis, these assumptions may change. Stimulus for change may come from the critical researcher's recognition that such assumptions are not leading to emancipatory actions. Under such circumstances the researcher cannot act like a scientist in a laboratory with white gloves who avoids touching the chemicals, but she/he is actively involved in the action.

2.2.10 Justification of theoretical framework

It is not difficult to see that South Africa and its higher education are in transition en route to a new period. Christian National Education and its

vestiges are all being submerged in the past. One concern by Ntili (2004) is worth mentioning in this study wherein he argues that universities (formerly white-controlled) are silent as far as public discourses are concerned. They are not offering a compelling vision of what they are trying to accomplish for students. These universities, he continues, perpetuate rote learning to students. Thinking is neither required nor expected.

This theoretical framework is important for this study because it allows for the deconstruction and reconstruction of the dominated group's identity. The perception that formerly black institutions were poorly managed and were not productive in research is deconstructed to look for the real underlying causes over and above the blackness of the management. A new cultural identity is suggested which allows Africans to see themselves as capable if well positioned and empowered to emancipate themselves and establish an alternative centre which will compete with other centres in knowledge production. In this way, the theoretical framework restores the black's humanity and dignity. Lastly, this theory also sees the Africanisation of higher education as a possible achievement for the dominated group

Ntili furthers his argument that the brilliant students are those who can readily quote their bibliographical sources. Black lecturers are criticised for mouthing the doctrines and views of their white teachers. The Eurocentric approach of the paradigms in anthropology is another area of concern in this critique. This study, believing that the picture painted above by Ntili (2004) about universities is true, sees critical theory in conjunction with Foucault's theories of genealogy and discourse analysis as perfect for use in the interrogation of all issues of concern. Central to this view is Marx's remark that social theory should not only be about describing or understanding the social world, but should change it by

representative means of addressing the issue of why it is that society went wrong or how it has managed to go right.

Critical theory is not without fault; Bottomore (1984) rightly indicates that it is largely historical, and only examines a variety of events (for example, Nazism in the 1930s; anti-Semitism in the 1940s; student revolts in the 1960s) without paying much attention to their historical and comparative contexts. The critical school is also criticised for forgetting the economy and its tendency to argue that the working class has disappeared as a revolutionary force. Similar sentiments have been expressed by Greisman (1986), who labels critical theory "the paradigm that failed".

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2.2.10.1 Contextualising the framework

Nevertheless, no other theory suits this study better than critical theory. In theatrical or drama language, critical theory is the perfect stage on which genealogy and discourse analysis act. Critical theory allows Foucault's two theories to expose that learning guides are not innocent in the exclusion of the former HDIs' discourses from the academic landscape of Free State higher education. Positivistic implications on people as objects of investigation are, on the other hand: man as an input-output device, and man as a machine or robot, which reduces man into an object; in contrast, critical theory perceives man as a human being who interprets and socially constructs his/her world (Gergen & Davies, 1985). The researcher cannot impose his/her own ideas on the researched, but should be humble, respect and treat them as other knowledgeable human beings. By doing this, the researcher ensures the researched are elevated into full human status. Critical theory with its emancipatory thrust implies a normative worldview, what ought to be instead of what is. It shifts the value of human inquiry away from

straightforward knowledge acquisition into the domain of generating useful or practical knowledge, interrupting patterns of power, participating in socially transformative process toward such ideals as justice, equity, and freedom (Reason, 1986).

2.2.10.2 Research as an imperial tool

Tuhiwai Smith (1999) postulates that indigenous beliefs were considered shocking, abhorrent and barbaric by Western epistemology and were prime targets for the efforts of missionaries. Many of these beliefs still persist in post-apartheid South Africa, especially in higher education. This kind of thinking needs to be challenged vigorously and critical theory does exactly that. The present situation on research in South Africa is summed up well by Tuhiwai Smith (ibid) in her paper "Research through imperial eyes" that describes an approach which assumes that Western ideas about the most fundamental things are the only ideas possible to hold, certainly the only rational ideas and the only ideas which can make sense of the world of reality, of social life and of human beings.

Comment [Hester19]: List of references?

This is an approach to indigenous people which still conveys a sense of innate superiority and an overabundance of desire to bring progress to indigenous peoples, spiritually, intellectually, socially and economically. It is a research which, from indigenous perspectives, "steals" knowledge from others and then uses it to benefit the people who "stole" it. Some indigenous and minority groups would call this approach simply racist. It is research which is imbued with an "attitude" and a "spirit" which assumes a certain ownership of the entire world, and which has established systems and forms of governance which embedded that attitude in institutional practices. These practices determine what counts as legitimate research and who count as legitimate researchers. It is the

intention of this study to cut the umbilical cord between research and the dominant discourse. Critical theory reveals learning guides as a sustainer, a link and a lifeline for colonial discourse as knowledge/reality.

2.2.10.3 Critical theory legitimising indigenous knowledge systems as canons

Critical theory opens space at the centre for the "voice" or discourse which has been indicated as marginalised and pushed to the periphery of knowledge production in Free State higher education. This is the discourse that has been manifest in different forms: Black Education, Education for Power and other varieties. Since universities are a strategic site for social transformation, critical theory believes social improvement and empowerment can be achieved through them. The domination of neo-liberal discourse in higher education has been instrumental in discouraging and destroying active and conscious use of imagination. Heron in Reason (1994) argues that the human psyche, through imaginative capacity, creates a world of form out of our original experience of being embedded and deep participation. This imaginary world evolves through sensation, image, dream, and story and is one of immense possibilities. One of the tragedies of the fundamentalism of unconscious participation and the positivist mindset is that this multiplicity is cut down to one empirical reality, one truth, and one way of seeing things. The language defined by conceptual language, categorising, pruning and pinning down, reduces this vast range of imaginative possibility to a world of fixed things. South African higher education needs to move away from the type of mindset as explained by Reason above if it aspires for localised, relevant and useful knowledge.

2.2.10.4 Foucault's two theories – a grounding for the study

The incorporation of genealogy and discourse analysis is necessary for this research, because it possesses the possibility of rediscovering the African cultural identity, the heritage of the African culture and the possibility of rewriting the Social Sciences which will lead to repositioning of Africans as meaning is deconstructed and reconstructed to establish alternative "regimes of truth". With its accessibility due to financial affordability, the learning guide can play a cardinal role in benefiting the new democracy in South Africa. To suggest doing away with learning guides for the reasons mentioned earlier can be fatal and counterproductive for higher education. Learning guides need to be put into perspective and, for that to be achieved, there is a need to uncover and deconstruct the prevailing "regime of truth" and establish an alternative "regime of truth" that will take the African cultural identity back to its place with the aim of repositioning Africans (Foucault, 1980).

Discourse analysis, the study believes, is the means which can be used to achieve that objective. The application of discourse analyses in the study displaces genealogy. However, genealogy does not disappear from the analyses. It only retains a secondary presence and continues to serve as the methodology for isolating and analysing "relevant discursiveness" in a manner which is complementary to discourse analyses. In fact, there are a number of links and continuities to be found in the researcher's respective articulations of genealogy and discourse analyses which undermine any conception of a categorical break or change of direction. Therefore, the two theories are used as two inter-related alternative conceptions.

2.2.11 Critical exposure of the genealogical method

a. What is the genealogical method?

This is a model that is used to critique the certainty of absolutes. It is a method that seeks to record the singularity of events outside of any universality. According to this method there are no fixed essences, no underlying laws, and no metaphysical realities. The method seeks discontinuities where other traditional historical methods found continuous development. It is also meant to find recurrences where other methods found progress and seriousness. It avoids the search for depth; instead it seeks the surface of small events, small details, minor shifts and subtle contours. It aims at tracing the constitution of categories, with their shifts and turns over time. This method shuns the profundity of great thinkers the tradition has produced and revered. This method seeks to account for events and objects on the basis of circumstances under which they were produced or emerged (Dreyfus & Rabinow, 1996; Donelly, 1982; Aronowitz, 1979).

b. Genealogy on power relations

What comes out clearly is the fact that this method concentrates on the relations of power, knowledge and the body in modern society. The method exposes the fact that all history, that is knowledge and power, proceeds through participation in a struggle of competing methods that seem to produce coherence, unity, continuity and meaning out of countless accidents, coincidences, and chance events. According to Baker (1993: 46), the effect of this at particular moments is to authorise certain discourses and certain speakers to articulate the "truth" and conceal their own investment in the power/knowledge network. The learning guide in this study assumes the role of the speaker in articulating the "truth" and conceals its investment (the speaker's investment) in the politics of knowledge production. The deconstruction that this makes is that meaning and knowledge are not neutral

phenomena; they have been born out of great subjectivity that excluded others and are still meant to further exclude more. It is the contention of this study that if knowledge is by its nature never neutral, then learning guides cannot be neutral and, therefore, act as a catalyst in hastening the spread of the dominant discourse.

A striking feature of this method is that it induces scepticism about the present and apparently celebrates a period long before the advent of modern science. It criticises the vindication of the present by the conventional history in which the present state of affairs is made to appear as if it were triumphant over the past, had advanced progressively upward across times, most probably from the dark ages (Donelly, 1982; Aronowitz, 1979). Therefore, this method works as an inversion of valuation in that it aims at undermining histories constructed in the service of the present and to represent the past as "otherwise". This otherwise includes, among others, the revelation of the distortions and illusions introduced and sustained by conventional histories. What comes to mind are forms of "social deviance". For a very long time the categories produced by conventional histories disabled people; they have survived to the present, and many people have accepted such categories as the truth. Using this model would, in this case, involve showing that those categories are distortions of social reality by conventional histories in an attempt to exclude other people.

In short, the genealogical method is a critical analysis of discourse in order to obtain meanings, which deconstructs the past and re-constitutes it in a different form.

c. How does the method deconstruct conventional history?

There are many ways in which this is achieved, namely, by making the

past unfamiliar, by problematising basic concepts and categories of human sciences, by the normalisation of technologies, by regimes of truth and by the application of various principles, namely: reversal, discontinuity, exteriority and specificity.

(i) Making the past unfamiliar

According to Donnelly (1982), Foucault makes the past to be unfamiliar. He looks at the past through a different lens altogether. He dismisses the treatment of the past as part of an easily comprehensive, continuous series of events unfolding into the present. If one were to use this method to analyse the coming of whites to South Africa, none would see them as the angels that came to develop South Africa. Rather, one would look at their imperialist desire, and/or the fact that they were misfits (in terms of either crime or illness) in the European society and this was a way of dumping them, something that conventional history does not disclose. In this way, the past has been made otherwise and, subsequently, some distortions in human history have been exposed. The principle of discontinuity highlights that there are breaks and discontinuities in the historical record. Foucault challenged histories showing the continuous flow of events as if things and changes occur smoothly from the past to the present. According to him, history must record a complex, radically contingent and frequently surprising course of events (Aronowitz, 1982; Donelly, 1979; Baker, 1993; Flynn, 1994).

(ii) Establishing problematic issues

The genealogical method queries the obviousness of basic categories such as progress, human nature and many others by studying the categories under which they were produced or emerged (Donnelly, 1982). Foucault argues that many categories are taken for granted as

historically universal. The strong argument put forth is that there is no original, universal, univocal fact or experience. Far from being universal, a fact/experience is radically contingent. Consequently, any human science should not be regarded as the first approach to understanding an eternal problem, but should be viewed in the light of the role it plays in helping to constitute the object which it then develops to treat.

The second major argument is the denial of essences/hidden meanings. Foucault argues strongly that historical objects and human attributes have no essence. The essences attributed to them do not inhere intrinsically, but are constructed from diverse elements. Foucault is of the opinion that meanings are to be discovered in surface practices, not in mysterious depths (Aronowitz, 1979). This principle of exteriority holds that there is no need to burrow into the hidden core of discourse to the heart of thought of meaning manifested in it. Foucault asserts that "instead, taking the discourse itself, its appearance and regularity, one must look for its external conditions of existence for that which gives rise to the chanceries of these events and fixes its limits" (Foucault cited by Aronowitz, 1979).

(iii) The principle of reversal

This principle is based on the issue of discursive practices. The concept discursive refers to analysing discourse for meaning. At the first level of analysis is what is said or written, on the second level is how people believe things should be done and at the third level is how the society is organised at the macro level. The argument that is put forth is that in analysing an event greater care must be taken about the "negative activity of cutting out and rarefication of discourse". Instead, one should try to "squeeze" something out of events, for it is by doing so that one may begin to find the possibility of achieving some degree of signification,

from events that appear on the surface to be reasonably insignificant (Rouse, 1994; Aronowitz, 1979). This illustrates that an event is constituted not only by its presences but also by its absences. The absences are intentional exclusions. They are excluded because they challenge the present set-up.

(iv) The principle of specificity

This principle declares that the past must not be taken for granted and that the past will always be used to resolve discourses. There are indeed some forms of discourse that cannot be resolved by the existing systems or, as Aronowitz puts it:

> if a particular discourse cannot be resolved by a prior system of significations, that we should not imagine that the world presents us with a legible face leading us merely to decipher it. It does not work hand in glove with what we already know. There is a pre-discursive fate disposing the world in our favour (1979: 369).

(v) Normalisation technologies

Foucault also introduced the concept of "normalisation". According to him this meant a narrowing and impoverishment of human possibilities. Institutions such as asylums, prisons and categories of deviance serve the purpose of binding people to an apparatus of normalisation (Bernauer & Mahon, 1990). It was not because they failed to do what they were supposed to do, but because they were not intended to do so.

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(vi) Regimes of truth (the will to truth)

This is explained as the self-determined act of investigating how the past

constituted history by means of discursive practices. There will always be differences and incommensurability because discursive practices change. What counts as a serious claim at one time may not be a truth at another because of changes that shall have taken place (Rouse, 1994). Moreover, the theory of knowing must be preceded by a theory of discursive practices. It must be noted that the knowing subject and truth are products of power relations (Dreyfus & Rabinow, 1986; Baker, 1993).

Baker (1993) asserts that this method reveals that the question of knowledge has never been one of the search for the "truth", but one that is authorised discourse, that is, who could speak in a particular way, of where one is located on the power/knowledge network, and how one's status could be guaranteed as an academic, radical etc. All are employed in the study as they offer a lens through which the positioning of learning guides in Free State higher education is looked into. South Africa's power relations between the dominant and dominated discourse are correctly depicted in this paragraph.

2.2.12 Critical theory and education

In using the term 'critical theory' the study will be referring to the Frankfurt School, but the critical theory that is anticipated is broader than the version developed by the German-American exiles. In the context of theorising and reconstructing education for the contemporary era, it would include the tradition of critical pedagogy, Deweyean pragmatism, and post-structuralism. The appropriation of the latter would encompass both the critiques of the subject, reason and liberal democracy in especially South African versions of 'post-colonialism'.

A critical theory of education draws on Marxian critique, stressing the importance of critique of ideology and situating analysis of a topic like

education within the dominant social relations and system of political economy. The Marxian project systematically criticised the assumptions of an established hegemonic discipline, as in Marx's critique of political economy, and deconstructed an alternative theory and practice to overcome the limitations and oppressive features of established institutions and systems of production (Foucault, 1980).

Marxian critique involves radical examination of existing ideologies and practices of education, and the need for pedagogical and social transformation to free individuals from the fetters of consumer capitalism and to help make possible a free, more democratic and human culture and society. Marxian theorists like Gramsci (1971) criticised the ways that Italian education and culture reproduced ideologies of the bourgeoisie, and then fascism called for a counter-hegemonic cultural project that would encompass alternative institutions from schooling to theatre to journalism to help construct a socialist and democratic society. Herbert Marcuse carried out sustained criticisms of reproducing the existing system of education and oppression and called for counter-institutions and pedagogies to promote democratic social transformation and the full development of individuals.

2.2.12.1 Developing a pedagogy of the oppressed

Freire (1972) in the 1960s in Brazil argued that the oppressed, the under-classes, have not equally shared or received the benefits of education, and they should not expect it as a gift from the ruling classes, but should educate themselves, developing a "pedagogy of the oppressed". For Freire (ibid), emancipatory education involves subverting the Hegelian master/slave dialectic in which oppressed individuals undertake a transformation from object to subject, and thus properly become a subject and more fully developed human beings.

Developing a pedagogy of the oppressed requires the creation of learning processes that will really help individuals better themselves and create a better life through social transformation and empowerment, rather than conforming to the dominant views and values. Freire perceived that education was often a form of indoctrination, of enforcing conformity to dominant views, and of social reproduction in which one was tutored into submission and acceptance of an oppressed and subordinate status. Therefore, pedagogy of the oppressed must oppose dominant conceptions of education and schooling, and develop more critical and emancipatory pedagogies, aiming at radical social transformation.

It is interesting that all the classical philosophers of education that have been discussed assume that education is of central importance to creating better and more fully-realised individuals, as well as a good society and, therefore, that philosophy of education is a key aspect of social critique and transformation.

2.2.12.2 Post-structuralism critique

Post-structuralism theories emphasise the importance of difference, marginality and multiculturalism, calling attention to dimensions of experiences, groups and voices that have been suppressed in the modern tradition. They develop new critical theories of multicultural otherness and difference, which includes engagement with class, race, gender, sexuality and other important components of identity and life that many modern pedagogues neglect or ignore. Poststructuralists also call for situated reason and knowledge, stressing the importance of context and the social construction of reality that allows constant reconstruction. A critical post-structuralism also radicalises the reflexive turn found in some critical modern thinkers, requiring individuals involved in

education and politics to reflect upon their own subject-position and biases, privileges and limitations, forcing theorists to constantly criticise and rethink their own assumptions, positions, subject-positions and practices in a constant process of reflection and self-criticism (Best & Kellner, 1997).

A critical theory of education involves conceiving of what education could be, in how radicalising education could help change society. Yet a critical theory of education must be rooted in a critical theory of society that conceptualises the specific features of actually existing capitalist societies and their relations of domination and subordination, contradictions and openings for progressive social change, as well as transformative practices that will create what the theory projects as a better life and society. A critical theory signifies a way of seeing and conceptualising a constructing of categories, making connections, mapping, engaging in the practice of theory-construction and relating theory to practice.

2.2.12.3 Current challenges for education in South Africa

One of the major challenges for democratising education today is thus to draw the consequences for restructuring education and democratising society from reflection on changing life conditions, experiences and subjectivities in the context of technological revolution and globalisation that envisages using technology to democratically reconstruct education and promote progressive social and political change without promoting neo-liberal and capitalist agendas.

Crucially, a critical theory seeks to reconstruct education not to fulfil the agenda of capital and the high-tech industries, but to radically democratise education in order to advance the goals of progressive

educators like Dewey, Freire, and Illich in cultivating learning that will promote the development of individuality, citizenship and community, social justice and the strengthening of democratic participation in all modes of life. Over the past decades, there have been sustained efforts to impose a neo-liberal agenda on education, reorganising schools on a business model, imposing standardised curricula and making testing the goal of pedagogy. This agenda is disastrously wrong and a critical theory of education needs to both critique the neo-liberal restructuring of education, and to propose alternative conceptions and practices.

A glaring problem with contemporary educational institutions is that they become fixed in mono-modal instruction with homogenised lesson plans, curricula, and pedagogy, and neglect to address novel political, cultural or ecological problems. The development of tools of conviviality and radical pedagogies enable teachers and students to break with these models and to engage in Deweyean experimental education. A reconstruction of education could help create subjects better able to negotiate the complexities of emergent forms of everyday life, labour and culture, as contemporary life becomes more complex and dangerous (Lamb, 1985).

2.3 REVIEW OF RELATED LITERATURE

This study is focused on the discourses going on in the Free State higher education institutions. The discourses can be identified as dominant (former and still advantaged groups) and the dominated (still disadvantaged group) discourses. The two discourses are manifest in the debate for and against the utilisation of learning guides in institutions of higher education in the Free State. Learning guides, therefore, offer the terrain wherein the two discourses engage in contestation.

Through critical theory, the researcher in the study attempts to put into operation the deconstruction and analysing of the position of learning guides as a form of social or cultural criticism, and look into other theorists and texts, aiming at establishing clarity on the power of knowledge and its subsequent influence on promotion and sustenance of the present social order in South Africa.

The chapter also incorporates the theoretical framework which informs the stance of the researcher and acts as a lens, colouring all arguments in the study. All the above efforts are meant to address questions central in the discourses, namely: (a) what are the discourses?; (b) are they contestational?; (c) who are the people behind these discourses?; and (d) how do these discourses impact on learning?

2.4 WORLD TRENDS IN MERGERS: A LESSON FOR SOUTH AFRICA?

The higher education institution mergers in South Africa, as outlined in the White Paper on Higher Education (1997), become problematic by looking at how the forerunners have fared in this process. Considering that education systems (higher education in particular) are informed by multiple diverse factors, it is crucial to refer to one First World country, viz. the United States of America, and a still industrialising country, China.

2.4.1 USA bank and hospital mergers

Addressing the Henrico Business Council in 1998, Broaddus Jr. raised a number of challenges also relevant to South Africa. With mega-mergers extending across the whole of the United States, people were naturally concerned about a whole lot of things regarding these developments.

Amongst their concerns were higher fees and lower levels of service. They were concerned about credit availability and disrupted banking relationships. From 1933 to 1980 bank mergers were relatively modest due to fear and adaptation to the depression. Merging exploded from 1981 to 2003 with the help of state laws – the Riegle-Neal Interstate Banking Act of 1994 which amended interstate banking restrictions (Broaddus Jr, 1988).

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One popular hypothesis was that individual banks merged in order to increase their market power. The merger wave was driven by the extraordinary advance in communications and data processing technology over the last two decades. Bank mergers had their fair share of challenges, such as unfulfilled expectations on quality service, because of the change in the mix and pricing of products. There was also a numbing effect on service quality and initiative. Some customers were adversely affected by the disruption of established banking relationships. It was also noted that some customers were forced to pay new higher fees for some banking services. Availability of credit to small business was sometimes adversely affected. Smaller banks are a primary source of small business credit. As smaller banks were absorbed by larger banks, who would make small-business loans?

Another institutional merger of note is that of the health system. The merger of Brigham and Women's Hospital and Mass General Hospital in Boston promised to help stem the rise in health care costs by eliminating expensive duplication of services and squeezing overhead. However, with hospital prices rising sharply, both the employers who paid most of the bills and the regulators who oversaw the nation's health care system were asking whether hospitals were abusing the market power they had gained through consolidation. There was a lot of discontent with the creation of large hospital networks. Abelson (2000) reported that, after

many years in which hospital costs were largely dormant, they now had become the main source of higher health care costs and were responsible for half of the ten percent increase experienced by private insurers.

In a report by Managed Health executive Bill Gillette in 2004 on the merger of Methodist Hospital and Riley Hospital for children with the Indiana University of Health to form Clarian Health Partners, Gillette highlights some of the problems as:

1. Internally, the newly merged institutions were experiencing a changing environment characterised by rising lengths of stay, resulting in doctors not being able to get their patients into the hospitals. Medical oversight and management after consolidation were virtually absent.

2. Physicians became consumed with protecting their own turf, fearful of losing control at their hospital.

3. Physicians became increasingly frustrated about their inability to get data about their performances from the hospital due to downsizing of staff. Quality and safety issues became neglected.

4. Many computer systems were outdated and did not interface, and the platform could not red-flag or provide the instant data needed to help physicians make the kind of on-the-spot decisions necessary to provide optimum care quickly and effectively.

The bank mergers resulted in the decline of the economy of the United States. The primary provider of most needed employment opportunities was the small business enterprise, which depended on small credit bank loans. Without the active participation of the small business it was

impossible for parastatals to absorb all the labour force of a country. It can be safely concluded that merging of both banking and hospital institutions had more negative than anticipated positive effects.

2.4.2 Merging of universities in China

The optimisation of China's systems of higher education was influenced by the change of the international political climate. China's participation in the 1950-1953 Korean War led Chinese politicians into a closer relationship with the then Soviet Union. As required under the first five-year plan, large-scale economic restructuring and construction concentrated on a series of industrial projects with the support of the Soviet Union. As socialist construct needed a large pool of labour talent of mainly technical professionals, a major re-organisation of higher education became inevitable

Two aspects were involved in the reordering process: the geographic rationalisation of the higher education layout and the re-establishment of new types of institutions with special emphasis on the development for new engineering universities, both poly-technical and specialised, and teacher colleges. The primary concern was to restructure the whole higher education system in ways which would immediately serve the economic and politic objectives set by the first five-year plan.

The higher education system of China had two obvious characteristics. From the perspective of the administrative structure, professional ministries owned and administered relevant specialised institutions. This led to compartmetalisation, insularity, and self-protection in each sector and an almost closed system of higher education. All programmes were set according to the sector's needs; all students were recruited on the basis of the basis of the sector's needs. In other words, all resources

of specialised institutions in a certain system belonged to the affiliated ministry. Of course, such a system gave incentives for every ministry to support its own institutions both financially and political, and to develop its own zhuanye (majors and specialised fields) and employ its own graduates. In the turning of policy from highly centralised planning to market-oriented economy, such a pattern was no longer rational. Institutions oriented to self-aggrandisement in a closed system always resulted in a great waste of scarce resources and inefficiency.

From the perspective of the functional type of institutions, all universities and colleges had become too narrow and specialised in disciplines with natural sciences. This fragmentation of disciplines ran counter to the current trend of scientific integration and, of course, was detrimental to the cultivation of a body of students with a broad vision and an integrated structure of knowledge. This became a compelling reason for the establishment of several truly comprehensive universities with enough strength for competition in the world market (Li, 2000).

2.4.3 Disquiet during mergers

Opponents to mergers in China argued that radical amalgamation was full of risk, especially when it involved institutions that were forced to be combined. The act of merger, the opponents argued, did not always raise the quality of a university but, in fact, might even have dampened the enthusiasm of the merged institutions. Mergers between bigger and stronger universities supported it in the case of smaller and weaker institutions by bigger and stronger universities, because of the relative ease with which the former could be manipulated and managed.

The main target was to change the absolute system under which universities were owned and run by a variety of central industry

ministries, in establishing a fairly decentralised, two-tiered management system. Li (2000) admits that the merging of universities and colleges in China was a painstaking effort, with extremely difficult decisions and sometimes perfunctory and unpleasant results.

2.4.3.1 Contextualising institutional mergers

From the two cases above (America and China), it is clear that politics has a great deal of influence on the life of society, and education as the most strategic tool at the disposal of politics is vastly exploited for the achievement of economic and political goals. Universities as centres of knowledge production are critical in the maintenance of the social order and the advancement of its political goals. This statement is supported by the Sorbonne Joint Declaration on harmonisation of the architecture of the European higher education by the four ministers in charge for France, Germany, Italy and the UK at Paris in 25 May 1998 which read:

> The European process has very recently moved some extremely important steps ahead. Relevant as they are, they should not make one forget that Europe is not only that of the Euro, of the banks and the economy: it must be a Europe of knowledge as well. We must strengthen and build upon the intellectual, cultural, social and technical dimensions of our continent. These have, to a large extent, been shaped by their universities, which continue to play a pivotal role for their development. Universities were born in Europe, some three-quarters of a millennium ago. Our four countries boast some of the oldest who are celebrating important anniversaries around now, as the University of Paris is doing today. The anniversary of the University of Paris, today here in the Sorbonne, offers us a solemn opportunity to engage in the endeavour to create a European area of higher education where national identities and common interests interact and strengthen each other for the benefit of its students and, more generally, of its citizens. We call on Member states of the Union and other European countries to join us in this objective, and on all European universities to consolidate Europe's standing in the world through continuously improved

> and update education for its citizens.

The sentiments in the above quotation are shared by Bernstein (1980: 18) where he says:

> Education is central to the knowledge base of society, groups and individuals. Yet education also, like health, is a public institution, central to the production and reproduction of distributive injustices. Biases in the form, content, access and opportunities of education have consequences not only for the economy. These biases can become and, often are, an economic and cultural threat to democracy. Education can have a crucial role in creating tomorrow's optimism in the context of today's pessimism. But then, if it is to do this we must have an analysis of social biases in education. These biases lie deep within the very structure of the educational system's processes of transmission and acquisition and their social assumptions to appreciate everything which makes their lives and the lives of others worthy living, and to reject everything which dehumanises them and other people with whom they live and work.

Bernstein (ibid) sees such an understanding of one's society as a precondition for an intelligent involvement in societal development.

Manganyi (1973) also advocates the type of education which cannot be dictated to by foreign institutions, ideologies or idiosyncrasies. It is within this context in Africa that a university must find a role. This 'new' university must, according to the African educationist Fafunwa (1980: 275), open its doors wide:

> to receive new ideas and new knowledge from the populace as a whole -lettered and unlettered, farmers, artists, poets, historians, medicine man, musicians as well as students, graduates, industrialists, government officials and private citizens. The doors of the university are wide open not only to hand out knowledge but also to receive as much, if not much more that it gives... African universities cannot continue indefinitely as an oasis of privilege in a sea of poverty, nor can they afford to ignore the pressing needs and aspirations of their

> people. They can only do as at their own peril. These institutions were creations of their respective governments in response to the needs of their people. The university teaches and administrators in Africa, if they are to survive the present century, cannot move ahead of government in planning the social and economic order. They must strive relentlessly to help solve social and economic problems... totally liberating the common man from all that abstracts his physical, material and intellectual well-being.

2.4.4 African indigenous knowledge systems: an essentialist perspective

Just like the Verwoerdian anthropological theorisation (Kallaway, 1984) sees African people essentially different from Europeans or whites, the essentialist view regards IKS as different from Western knowledge. An example of this is their view that cultural feminism highlights the fact that Africans are different from everybody else in terms of their biology and anatomy: they have thick lips, corny hair, broad noses, and sexually they are like animals endowed with the most bizarre of genitalia that include big buttocks for their women (remember Sarah Bartman's story?). There were even 'scientific papers' written about the length of African men's penises in relation to their intellectual abilities (see Nicholus, 1983).

According to Bhabha (1994), given these differences of African anatomy and biology, there were, therefore, designed theories about how different they were in terms of culture, hence forms of knowing. Wolf (1994) in his celebrated study showed how the notion of the different races and cultures were carried over history, from the archaic civilisation of the old and new worlds. Wolf produced scholastic evidence, showing how the world was claimed to have been divided by Noah among his three sons, with Japheth getting Europe, Shem Asia and Ham Africa.

Ham and his descendants had sinned against God and were supposedly fit for enslavement. The white race was primary amongst all other races... descended from a common stock through Noah who landed on Mt Ararat in the Caucasus (Wolf, 1994). These were some of the justifications for cultural differentiation. 'Scholars', as quoted by Wolf (ibid), started believing that they could gauge people's temperamental and moral disposition by looking at their physical characteristics. After this sorting, 'scholars' then believed they could order people in terms of superior and inferior categories, "thus the different races could be placed upon a label to perfection, with the gentle governed by law, clearly superior to the other anthropomorpha..." Scholarly literati began to interpret national histories as accounts of struggles among races, with the victors showing racial superiority over the vanquished. At the same time colonial expansion and imperialism carried the European flag to the four corners of the world and fuelled ideologies that portrayed the European as victor, as energetic, dynamic, active, masculine, forward-looking and goal-directed, and the vanquished as backward-looking, low in energy, passive, feminine, sunk in sloth and living for the moment, related and regressive and thus in need of being lifted up by the standard-bearers of progress (Wolf, 1994).

2.5 LEARNING GUIDES

This study is about the positioning of learning guides in higher education institutions. However, equally important is analysing the positioning of educators/lecturers in the same higher education institutions. In an attempt to make meaningful transformation, the study is against the professionalising of lecturers and the alienating and often elitist discourse of professionalism and sanitised expertise. Instead, it argues for lecturers as public intellectuals. Hall (1998: 174) is instructive on this issue when he argues that cultural studies promote two points of tension

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that intellectuals need to address:

> first, cultural studies constitute one and new ways of study, testing the lines between intellectual rigour and social relevance... But, secondly, ...cultural studies insist on what I want to call the vocation of the intellectual life. That is to say, cultural studies insist on the necessity to address the central, urgent and disturbing questions of a society and a culture in the most rigorous intellectual way we have available.

In this view intellectuals must be accountable in their teaching for the ways in which they address and respond to the problems of history, human agency, and the renewal of democratic civil life.

2.5.1 Universities as critical centres for social transformation

Also critical for this study is how to democratise the universities so as to enable those groups who, in large measure, are divorced from or simply not represented in the curriculum to be able to produce their own representations, narrate their own stories and engage in respectful dialogue with others. In this instance, the study must address how dialogues are constructed in the lecture halls about cultures (African) and voices by critically addressing both the position of the theorist and the insights in which dialogue are produced. Hitchcook (1986) argues that the governing principles of any such dialogue exchange should include some of the following elements:

Comment [Hester23]: Spelling? Hitchcock? References?

(i) attention to the specific institutional setting in which this activity takes place.

(ii) self-reflexivity of the particular identities of the teacher and students who labour collectively under this activity.

(iii) an awareness that the cultural identities at stake in 'other' cultures are in the process of becoming in dialogic interaction and are not static as subjects.

(iv) knowledge produced through this activity is always already contestable and by definition is not knowledge of the other as the other would know him/herself.

It is worth repeating that contemporary students in the transformed higher education system in the Free State rely more on the technology and culture of learning guides to construct and affirm their identities. Moreover, they are faced with the task of finding their way through the closed narrative structures of learning guides. This study, if profoundly committed in focusing on learning guides, is not merely in terms of how they distort and misrepresent reality, but also on how learning guides play a part in the formation, in the constitution of the things they reflect. It is not that there is a world “out there” which exists free of the discourse of representation. What is "out there" is, in part, constituted by how it is represented (McLaren, 1989).

2.5.2 Critical pedagogy

This study believes that critical pedagogy should be established as one of the defining principles of transformation of higher education in South Africa. It is possible to generate a new discourse for moving beyond a united emphasis on the mastery of techniques and methodologies. Critical pedagogy represents a form of cultural production implicated in and critically attentive to how power and meaning are employed in the construction and organisation of knowledge, desires, values and identities. Critical pedagogy in this case is not reduced to the mastering of skills or techniques, but is defined as a cultural practice that must be

accountable ethically and politically for the stories it produces, the claims it makes on social memories, and the images of the future it deems legitimate. As both a method of critique and a method of cultural production, it refuses to hide behind claims of objectivity, and works both as a method of critique and a method of cultural production. It refuses to hide behind claims of objectivity, and writes effortlessly to link theory and practice to enable the possibilities for human agency in a world of diminishing returns (Roberts, 2004).

2.5.3 Political education against politicising education

According to Eubank (2001), political education, which is central to critical pedagogy, refers to teaching students how to think in ways that cultivate the capacity for judgment essential for the exercising of power and responsibility by a democratic citizenry. Political education, as distinct from politicising education, would encourage students to become better citizens to challenge those with political and cultural power as well as to honour the critical traditions within the dominant culture that make such a critique possible and intelligible. A political education means decentring power in the classroom and other pedagogy sites in order for the dynamics of those institutional and cultural inequalities that marginalise some groups, repress particular types of knowledge and suppress critical dialogue, can be addressed. On the other hand, politicising education is a form of pedagogical terrorism in which the issue of what is taught, by whom and under what conditions is determined by a doctrinal political agenda that refuses to examine its own values, beliefs and ideological construction, while refusing to recognise the social and historical character of its own claim to history, knowledge and values. A politicising education silences in the name of a specious universalism and denounces all transformative practices through an appeal to a timeless notion of truth and beauty. For those

who practice a politicising education, democracy and citizenship become dangerous in that the precondition for their realisation demands critical inquiry, taking risks, and the responsibility to resist and say "no" in the face of dominant forces of power.

2.5.4 Learning guides as contested terrain

Fairclough and Sayer's (1994) concept of semiosis as part of discourse analysis, which means the making of meaning, is a crucial part of this study. Given that learning guides are both socially-structuring and socially-structured helps to generate not only how social structure should be determined, but also how the production of meaning is itself constrained by emergent, non-semiotic features of social structure. Firstly, for the purposes of this study, it is imperative to recognise that the university has a particular set of relations with the dominant society. These relations define the university as neither a locus of domination nor a locus of freedom. Instead, the university, with its relative autonomy, functions largely to produce and legitimate the knowledge skills and social relations that characterise the dominant power relations in society.

Universities, like any other public institution, contain points of resistance and struggle, and it is within these spaces that the ideological and material conditions exist to produce oppositional discourses and practice. Such recognition not only politicises the university and its relation to the dominant society, it also integrates the political nature of learning guides as both a sphere of critique and as a medium of social transformation. In this regard the semiosis of Fairclough, Pardo and Szerszynsky (2001) serves two purposes in the study: The making of meaning and as a self-regulating discourse. Self-regulating discourse means a discourse that contains a language of critique and a concomitant language of possibility. In the first instance, it must lay

bare the historically specific interests that structure learning guides and the manner in which their form and content reproduce and legitimate the dominant culture.

Reacting to the response of HBIs to the government's call for restructuring of higher education, Hlwatika, Kgaphola, Seepe and Mkhize (2002) indicate that this evoked strong emotions and invited unprecedented levels of scorn, mainly from black academics and students. The HBIs have been, by choice, home to countless black students and intellectuals. These institutions carried the unenviable task of accommodating mainly poor and academically under-prepared black students. This status was essentially a logical outcome of apartheid engineering. Even the location of the HBIs was deliberately chosen to buttress and propagate the geopolitical grand design of apartheid. These were the dominated and subaltern groups, the marginalised and occupants of the periphery and margins in knowledge power relations in the centre of knowledge production in South Africa. This is the group that is now critically looking at learning guides as an instrument of oppression at the dominant discourse's disposal to maintain the status quo. The dominant discourse/culture has the privileged few and beneficiaries of apartheid education as its proponents. The university mergers have thrown these two groups into one pot, hence the ensuing competing discourses.

2.5.4.1 Importance of learning guides

Vista University has been using learning guides since its inception. This was due to the fact that Vista had seven campuses all over the country, and the study manuals/learning guides were an intervention for quality control and assurance with the intention of maintaining some form of uniformity in the seven campuses then. This model was meant to

change teaching to students with manuals, amongst others, guiding student's self-study by providing information not contained in the textbooks, being subdivided into separate study units with particular objectives and posing questions for self-evaluation.

2.5.4.2 Learning guides as a source of information and not knowledge

An important function of a learning guide is to serve as a preparatory instrument to enable the learner to take an active part in the teaching/learning situation. Learner guides eradicate the need for continuous dictation as a serious drawback. Dictation discourages learners from taking part in lectures, and is a highly uneconomic utilisation of lecturing time. It does not allow enough time for explanation and, especially, for penetrating discussion of subject matter. In addition, learner guides are instrumental in teaching the learner to make use of references independently. Relationships between different instructional offerings can be pointed out in learner guides.

Learner guides introduce learners to the discipline and formal requirement of instructional programs. Books are very expensive these days and a learning guide is helpful since it is more affordable and accessible than the real text. Searching for information from books can sometimes be time-consuming. A book may not have all the information needed at the time. A learning guide focuses only on important facts on a concept and thus minimises the time for searching information on the part of the students. In the context of merged HBIs and HWIs, the learning guide offers a solution on quality assurance and quality control to the fact that tests and memoranda are based on the guide. Lecturers find it easy to use a learning guide in their teaching, because it saves time on their side in that the learning is easy to follow by learners. Most

university libraries are not well equipped, so the learning guide becomes a source of information.

2.5.4.3 Learning guides promoting convergent thinking

Having an imperfect textbook has certain advantages, as it gives the lecturer an opportunity to be creative and come up with an alternative intervention. Even the ideal textbook, however, must be complemented by a learning guide, since it trains the learner on the specific instructional of the offering with its own technical language and own reading technique. Learning guide references also serve as a supplement to the study sources. They provide supplementary information, correct mistakes, clarify obscurities, give alternative opinions, state the lecturer's viewpoint, etc. When no textbook is available, or if available textbooks are incomplete or useless, learning guides can give a concise summary of the learning matter. It is, however, important that such summaries are not so complete that the learner assumes that he can pass by merely memorising them. It is also a good idea to deliberately conceal certain facts, to leave certain structures incomplete so that learners are compelled to work on their own. It is thus clear that learning guides must be written carefully and with insight.

Maintenance of quality is in line with the Higher Education Act of 1997 which assigns responsibility for quality assurance in higher education in South Africa to the Council of Higher Education. This responsibility is discharged through its permanent sub-committee, the Higher Education Quality Council. In addition, the mandate of the HEQC includes quality promotion, institutional audit and program accreditation. Higher education institutions then employ learning guides as a means for ensuring quality control in their satellite campuses or extended campuses after the mergers. The importance of quality control in the

development and delivery of teaching and research programmes is given prominence internationally (Smit, Wilkenson, Buchere, 2000).

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2.5.5 A non-essential view of learning guides

Along with the changing modes of ideology and new demands facing higher education, the use of learning guides has surfaced as a contentious issue. In a study conducted by Smit *et al.* (2000), it was discovered that at Vista the study manual policy had been developed in various ways (as needs or circumstances of departments dictated and interpretations of individuals varied), with the result that study manuals (guides) sometimes no longer reflected the original aim. The opinion of the Heads of Department survey with relation to the quality of Vista University study guides was summarised as follows: Some students and lecturers regard learning guides as the source of information. Learning guides do not encourage independent thinking. Learning guides become outdated too easily. Learning guides cause some lecturers to become reluctant to prepare their own material. They have limited flexibility and limited scope.

The student/lecturer surveys indicated the following opinions regarding the quality of Vista University learning guides: It promotes rote learning. It is not always relevant, simple and understandable. The student's level of development is not always taken into account when study manuals/learning guides are developed. Learning guides do not always relate to the South African context. Respondents in the same study indicated that the quality of learning resources was regarded as an important aspect in the teaching /learning situation, and they put a good deal of time and effort into the preparation of their learning material. Some of the issues referring to quality that were mentioned by respondents were: They need to be interactive. They must promote

student participation. They should be learning (not learner) centred. They should include activities that will help the student achieve learning outcomes. They must reflect different ideological, epistemological and ontological positions. To ensure quality, there should be collaboration between authors, institutional designers, graphic designers and language editors (Smit, Wilkenson & Buchere, 2000).

2.5.6 Academic freedom and learning guides

Academic freedom should be explained and contextualised before its relation to the learning guide in this study can be understood. Nixon (1998) describes the traditional notion of academic freedom as that of academics to speak their mind, to teach according to their interest and to enjoy the security of tenure. He goes on to suggest an ethical turn towards freedom of others.

Chemerensky (1998) believes that academic freedom refers to the freedom of faculty members to choose the content of their teaching, writing or political activities. He continues to say that the assurance of academic freedom ideally leads to better and more creative thinking, hence the lack thereof leads to the stagnation of our civilisation. Beattie (1998) supports the turn towards the more contemporary view of academic freedom as the freedom of others. She explains her own assumption that learning is a social collaborative construction of meaning; that the self is a relational concept rather than an individualistic one; and that research and self-study are self-directed activities toward professional development. Academic freedom is, therefore, the freedom of others and it implies responsibility. For the purpose of this study, Nixon's (1998) description will be taken, because it emphasises the freedom of an academic to speak his/her mind, in order to teach according to their own interest.

As indicated earlier, learning guides are centrally compiled, and this does not give lecturers the opportunity to contribute in their compilation. The final product is created by one person. In this way, the compiler is forcing his/her views on other lecturers, especially in the light of the fact that examination papers and memoranda are also compiled centrally. In this set-up the other lecturer becomes the transmitter of information. Even if the lecturer did not agree with the content, quality and format or the material he/she would not be able to adapt it for his/her students, because that would mean the examination paper would not be relevant for them.

2.5.7 Problematising learning guides

This study argues for and analyses learning as a social practice. Organisational issues such as power, conflict and control that impinge upon information systems or learning guide development are attended to. The requirement for quality assurance and control is theorised as a process which is socially mediated where requirements are socially constructed through the lecturer's expertise. Alvarez (2002) also adds to this concern by suggesting that requirements for learning guide compilation are processes fraught with conflict, inconsistency and competing viewpoints where one 'voice' is not identifiable. Other researchers suggest that 'expertise' is subjective, subtle and taut. Therefore, learning guide compilation and requirements would best be served by developing approaches that examine the social situation where information and knowledge are produced.

Unfortunately, most requirement and knowledge production depends on technology-driven models and methods. These approaches focus on technical issues, and pay little, if any, attention to social context.

Alvares (ibid) takes this argument further by stating that instead, requirements or quality control and assurance on learning guides produce a 'tidy' representation of the organisation that is mobile, stable and communal, thereby allowing the compilers to decontextualise learning represented in learning guides in a durable form and make them capable of manipulation at a distance far away from the interruptions and clamour of students and lecturers. The approach in this study contributes to understanding learning guide compilation as polyphonic, i.e. as containing multiple voices. This polyphonic linguistic/view interaction is socially situated, where views or words bring with them the context in which they have lived. In particular, this examines the fundamental substance of quality control and assurance in learning guide formation. In analysing and locating the learning guide, the analysis also locates both individuals (discourses) within their social matrix by subjecting them to criticism that examines how power, control, and control and identity are produced and negotiated during the compilation process. In this manner, learning guide compilation takes on the form of a discursively mediated and constructed social practice.

2.6.8 Analysing discourse on learning guides through narratives

This study is guided and directed by the critical emancipatory theory. Foucault's discourse analysis is used to maintain and attain the objectives of the study. CDA is grounded in interactive talk and text data which employs socio-linguistic methods. Socio-linguistics assigns significance to the structure of speech and texts, and provides methods for specifying the linguistic features of different types of discourse units and the way they are tied together with larger units of meaning. However, unlike the other forms of discourse analysis, critical discourse analyses also concern themselves with examining social context along the lines of ideology, power and inequality. Through discourse

examination, topics of power inequalities, usually along the lines of race, gender, sexuality and occupation, are exposed. CDA, therefore, demystifies what is taken to be 'common sense' by defamiliarising it and signalling its functions and consequences in sustaining the social order. As Fowler (1996: 131) suggests:

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> critical discourse analysis goes beyond the formal structure of language as an abstract system towards the practical interaction of language and context. In this sense, language is seen as a social practice, as a mode of action that is always socially situated in a dialectical relationship with other faces of the 'social'... it is socially shaped, but it is also socially shaping, or constitutive.

From this viewpoint, discourse is seen as constitutive of social reality in a general sense.

2.5.9 Learning guide as a narrative

Narratives are particular types of discourse that emerge during interviews. Research shows that, during interviews, people use the narrative form as a pattern for uniting events of their lives. Through narratives, people organise their temporal experiences and make them meaningful. Other researchers see narrative as a politically motivated production of certain ways of perceiving the world which privileges certain interests over others. They are used to create credible explanation for the teller's actions. To better understand narratives, theorists have developed descriptions of the structure and function of narratives. Some suggest a somewhat narrow definition where narratives are stories about specific past events. These stories follow a chronological sequence where the order of events moves in a linear way in time. Borrowing from organisation and information systems, Sayer and Harvey (1997) examine how the use of the electronic mail system (learning guide) is used in a

technology of power to manipulate discourse during a business process reengineering project. Finally, Luckmann and Bishop (2000) examine discourses of "innovation" that function to conserve rather than change existing institutional orders. In the area of narratives, Brown (1998) examines the use of narratives that organisational members produced to create meaning and gain political advantage during an information technology implementation. In general, narrative discourse analysis draws our attention to the modern business organisation as a site for power struggle. Another assumption that guides this research is that the learning guide as a narrative is that speakers' idealities emerge from discourse.

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Drawing on Street's (1993) metaphor "culture is a verb", Sarangi and Roberts (1999) purpose that "identity" is a verb suggesting that similar to culture, identity is something that people do. Put differently, this adopts a performance view of identity where a speaking subject's identity is produced through discourse. As feminist theory Butler (1992) states, gender is a copy from which there is no original, suggesting that identity exists and is produced through performance. The concept of identity construction is of particular relevance for learning guides. Unlike films, magazines and educational discussions, learning guide as a discourse genre is one where the individuals verbalise thoughts, intentions and consciousness. It is through this ritual that self-reflection, self-knowledge and self-examination are obtained and passed on as knowledge for social consumption.

2.5.9.1 Dislocating and relocating learning guides in Free State higher education for positioning

A brief overview of the above argument will help us in locating learning guides in the discourses in the Free State higher education. To locate a

text is to situate it in various contexts. Textual analysis includes development and envelopment of: 1) The original intent of the author, which may include both conscious and unconscious levels of the author's psyche; 2) The text itself; 3) The history of reception and response (numerous views that in important ways are constitutive of the overall work); and 4) The wider context in the world at large: economic, historical, linguistic and cultural context without which specific meanings could not be generated in the first place.

In Foucault's definition of discourse cited by Weedon (1987), it is clear that knowledge production is a fiercely contested arena between the dominated and the dominant; oppressed and oppressor; governed and governor.

Foucault's work is imbued with an attention to history, not in the traditional sense of the word, but in attending to what has variously been termed the "archaeology" or "genealogy" of knowledge production earlier on in this chapter. That is, he looks at the continuities and discontinuities between 'epistemes' (taken by Foucault to mean the knowledge systems which primarily informed the thinking in certain periods of history: a different one being said to dominate each epistemological age), and the social context in which certain knowledge and practices emerged as permissible and desirable or changed. In his view, knowledge is inextricably connected to power, to such an extent that it is often written as power/knowledge. During apartheid and neo-colonialism education played a prominent role in maintaining the status quo. Knowledge production could not escape the power relation factor in South Africa, hence Seepe's (2000) argument that research in South Africa has largely been a white affair and remains so to this day. His statement is supported by Mamdani where he notes:

> Black universities coming out of apartheid were the intellectual counterparts of Bantustans. They were designed to rather function as detention centers for black intellectuals than as centers that would flourish intellectual insight and thought. As such, they had little tradition of intellectual freedom or institutional autonomy (1993: 131).

2.5.9.2 Learning guides as a tool for domestication

The domination of the research process/knowledge production by whites may itself be regarded as one of the objective mechanisms that sustained racial domination (Evans, 1990). Learning guides at higher education institutions became a tool for domesticating the students and lulling them into conforming to Verwoerd's white supremacy hegemony. In the eyes of the people from the oppressive background, the dominated discourse, learning guides are seen as an instrument that represents oppression. The dominated discourse/culture's suspicion of learning guides is exacerbated by the exclusion of the black experience in their content. The space the former HBIs offered the dominated culture to confront socio-political issues from their perspective has been taken away under the mergers of higher education institutions. The new arrangement does not accommodate the 'voice' of the dominated discourse and pins them down on the learning guide which is produced within a positivist framework and, as such, 'neutral'. This neutrality disadvantages those on the other side of the fence of power. To them, only emancipatory education is relevant and urgent, because it gives them the scope and hope to challenge, deconstruct, reconstruct, and empower the marginalised. Neutrality of the learning guide is understood as support for the dominant culture as it lends itself to the oppressive discourse (Evans, 1990).

2.5.9.3 Foucault's panopticon

Foucault's (1979) conceptual analysis of a major shift in (Western) cultural practices, from 'sovereign power' to 'disciplinary power' in “Discipline and Punish: The Birth of the Prison”, is a good example of his method of genealogy. He charts the transition from a top-down form of social control in the form of physical coercion meted out by the sovereign to a more diffuse and insidious form of social surveillance and process of 'normalisation'. Foucault encapsulates the above point through Bentham’s “Panopticon”, a nineteenth-century prison system in which prison cells were arranged around a central watchtower from which the superior could watch inmates, yet the inmates could never be certain when they were being watched; therefore, over time they began to police their own behaviour. The panopticon had became a metaphor for the process whereby disciplinary 'technologies;' together with the emergence of a normative social (learning guide) 'polices' the mind and body of the modern individuals. Rabinow, 1984; Gane, 1986; Hand, 1986; and Hoyt, 1986 argued in Foucault that the ruling class makes use of disciplinary technologies in order to exercise and maintain power. Disciplinary technologies are aimed at producing a "docile body that may be subjected, used, transformed and improved". Foucault says that:

> The panopticon consists of a large courtyard, with a tower in the centre, surrounded by a series of buildings divided into levels and cells. In each cell there are two windows, one brings in light and the other faces the tower where large observatory windows allow for surveillance of the cells. The cells become the "small theatres", in which each actor is alone, perfectly individualized and constantly visible to the supervisor – he is visible to the supervisor alone, cut off from any contact. This new power is continuous and anonymous. The articulation and perfection is such that even if there is no guardian present, the power apparatus still operates perfectly and effectively. The inmate cannot see whether or not the guardian is in the tower, so he must behave as if surveillance is perpetual and total. If the prisoner is never sure when he is being observed,

> he becomes his own guardian. The panopticon includes a system for observing and controlling the controllers. Those who occupy the central position in the panopticon are themselves thoroughly enmeshed in a localization and ordering of their own behaviour. Power is not totally entrusted to someone who would exercise it alone over others, in an absolute fashion. It is rather that this machine is the one in which everyone is caught, those who exercise this power as well as those who are subjected to it. Thus, through spatial ordering, the panopticon brings together power, control of the body, control of the groups and knowledge (the inmate is observed and examined systematically in his cell) allocates individuals in space, in a hierarchically efficient visible organization. By "normalization" Foucault means a system of finely graduated and measurable intervals in which individuals can be distributed around a norm... such a power has to qualify, appraise and hierarchize rather than display itself in its murderous splendour... There are two meanings of the word subject... subject to someone else by control and dependence and tied to his own identity by a conscience of self-knowledge. Both meanings suggest a form of power which subjugates and makes subject to. (1979: 63-65).

Power, in Weedon's (1987: 131) interpretation of Foucault, is:

> a dynamic of control and lack of control between discourses and the subjects constituted by discourses, who are their agents. Power is exercised within discourses in the ways in which they constitute and govern individual subjects.

2.5.9.4 Domination as a product of discourse

Foucault's (1980) focus is upon questions of how some discourses have shaped and created meaning systems that have gained the status and currency of 'truth', and dominate how we define and organise both ourselves and our social world, whilst other alternative discourses are marginalised and subjugated, yet potentially 'offer' sites where hegemonic practices can be contested, challenged and resisted. He has looked specifically at the social construction of madness, punishment and sexuality. In Foucault's view, there is no fixed and definitive

structuring of either social (personal) identity or practices as there is in a socially determined view in which the subject is completely socialised. Rather, both the formation of identities and practices are related to, or are a function of historically specific discourses.

An understanding of how these and other discursive constructions are formed may open the way for change. Foucault developed the concept of the 'discursive field' as part of an attempt to understand the relationship between language, social institutions, subjectivity and power. Discursive fields, such as the family, contain a number of competing and contradictory discourses with a varying degree of power to give meaning to and organise social institutions and processes. They also 'offer' a range of modes of subjectivity (Weedon, 1987). It follows then that, if relations of power are dispersed through the social field, resistance to power must likewise be dispersed (Diamond & Quity, 1988).

Foucault argues in the Order of Discourse that the 'will to truth' is the major system of exclusion that forges discourse, and which tends to exert a sort of pressure and something like a power of constraint on the other discourses, and goes on to ask the question: “what is at stake in the will to truth, in the will to alter this 'true' discourse, if not desire and power?" (1984: 113-4).

2.5.9.5 The role of culture, knowledge and power in social domination

There are therefore some discourses that constrain the production of knowledge, dissent and difference, and some that enable 'new knowledge and difference(s)'. The questions that arise within this framework have to do with how some discourses maintain their authority, how some 'voices' get heard whist others are silenced, who benefits and how that is, and

questions addressing issues of power, empowerment and disempowerment.

Considerable research has been done on cultural exclusion in education in South Africa, especially in higher education. The thrust of this study is not on culture but on education and power. Yet, the connection of culture, education and power necessitates a critical interrogation of the relationship between knowledge and authority, the meaning of canonicity and the historical and social context that deliberately shapes students' understanding of accounts of the past, present and future. However, if a sea change in the development and reception of what counts as knowledge has taken place, it has been accompanied by an understanding of how we define and apprehend the range of texts that are open to critical interrogation and analysis. Learning guides by their nature are not open to critical interrogation and analysis. They are meant for a specific purpose, as mentioned earlier on.

With the glaring absence of the African culture in higher education, this study moves for a pedagogy that will provide a theoretical discourse for understanding how power and knowledge mutually inform each other in the production, reception and transformation of social identities, forms of ethical address and desired versions of a future human community. By refuting the objectivity of knowledge and asserting the partiality of all forms of pedagogical authority, critical pedagogy initiates an inquiry into the relationship between the form and content of various pedagogical sites and the authority they legitimate in securing particular cultural practices. The marginalised, disadvantaged, dominated and oppressed whose culture is excluded from education are robbed of a tool through which to make meaning and produce knowledge.

Learning guides under these conditions attain the status of a confusing

mechanism, because they appear to be taking students to their desired destination of emancipation, yet they only provide them with the seductive rewards of disciplinary control, and a showing up of academic careerism, competitiveness and elitism.

2.5.9.6 The dominant discourse as beneficiary of learning guides

Those who are on the dominant, privileged and advantaged side benefit from learning guides in multiple ways. Firstly, they benefit from the protection learning guides offer them, because of their role in maintaining the status quo due to their 'neutrality' and creating a convincing impression that knowledge is neutral. It has already been indicated that such knowledge domesticates, confuses and pushes the dominated further away from the centre of knowledge production. Secondly, knowledge production invests a lot of money. The state subsidises higher education institutions for these reasons. The knowledge producers (the dominant discourse) get paid money for their services. It is in this context that learning guides are seen as an enrichment tool for the advantaged by the dominated discourse. It must be disappointing that this trend continues even after the democratisation of our country and higher education transformation.

2.5.9.7 Critical pedagogy in South African higher education

It is on these grounds that this study propagates a critical pedagogy that challenges the ways in which learning materials have been used to secure particular forms of authority. Critical pedagogy will open up the possibility of questioning how power operates in the construction of knowledge while simultaneously redefining the parameters of the form and content of what is being taught in institutions of higher education. In this instance, struggle over meaning, language and textualism has

become symptomatic of a larger struggle over the meaning of cultural authority, the role of public intellectuals and the meaning of national identity. Critical pedagogy also rejects the traditional notion of teaching as a technique or set of neutral skills, and argues that teaching is a cultural practice that can only be understood through consideration of history, politics, power, and culture. Given its concern with everyday life, its pluralisation of cultural communities and its emphasis on knowledge that is multidisciplinary, critical pedagogy is less concerned with issues of certification and testing them with how knowledge, texts and cultural products are produced, circulated and used.

The dominated discourse advocates learning guides that will resist the interests contained in the established academic disciplines and departments. Through critical pedagogy, it must interrogate the knowledge, claims and the modes of intelligibility central to the academic status quo in various departments and disciplines. Equally important, learning guides must indicate the interests embedded in the questions not asked within academic disciplines. In other words, it must develop methods of enquiring into how the present absences and structured silences that govern teaching, scholarship and administration within academic departments deny the link between knowledge and power, reduce culture to an unquestioned object of mastery and refuse to acknowledge the particular way of life that dominant academic discourse helps to produce and legitimate. Critical pedagogies and cultural studies are important in higher education institutions today, because of the role that they can play in encouraging and preserving democracy in a world where power is so mendaciously exploiting notions such as democracy, freedom, and non-discrimination, while actively threatening in significant ways the rights of the marginalised. Summarising some of the pedagogical implications of the post-structuralist Lyotard, Fritzman has this to say:

> Education should encourage students to develop new ideas and to challenge critically what passes as common knowledge and accepted wisdom. In addition, education should teach students to be sensitive to the presence of differences (1995: 69).

This might involve demonstrating in commensurability on beliefs concerning the meanings of 'citizen' and 'subversive' through from current events, allowing students to counter new forms of literal concepts, including critical thinking, teaching and learning which can be questioned and redefined. In South African higher education students are in effect told that there is only one real (or true, viable or sensible) path to follow, but those alternative paths are needed. Market liberalism is becoming the meta-narrative of our time. For the powerful promoters of this creed, there are no alternatives. All problems, whether economical, cultural, political or personal in nature, are addressed through neo-liberal lenses. There has been a tendency among academics in South Africa to keep their distance from socio-political struggles, believing that their main task is to protect their university autonomy and academic freedom. In examining the role of the social scientist, Webster (1992: 7) noted that:

> his/her contradictory class location places her in a contradictory situation, caught between the demands of the profession in an attempt to make himself/herself accountable to organisations outside the university.

Webster (1992) argued that there are academics who became servants of apartheid and others who struggled to develop a social science of liberation, and tried to link social sciences with the practical activity of the majority of South Africans.

2.6 NEGOTIATION OF THE NEW UNIVERSITY IDENTITY THROUGH

THE DISCOURSE OF POSITIONING AND DISCURSIVE SPACE

A key to the attainment of the Africanisation of higher education is the ability of the dominated discourse to negate the negative past, and to affirm its anticipated identity through dislocating itself and creating its own discursive space. Through this process higher education can be able to attain its legitimate epistemic authority and consequently be enabled to interact competently on an equal footing with other epistemic communities.

The establishment of higher education in South Africa is congruent with the rapid growth of overwhelming European influence over black people. Concerning this influence Keto (1990: 128) argues that

> Educational policy and practice after 1652 should be examined within a historical context of a growing European "control" of African lives. European appropriation of economic resources from African and the European attempts to establish hegemony over African culture and African values.

In order to exercise control over the entire lives of black people, the British colonial rule which succeeded the Dutch in 1815 used education as a mechanism to entrench their Eurocentric ideology. According to Christie (1991), "They wanted to use education as a way of spreading their language and traditions in the colony and also as a means of social control". More schools were built and the government provided financial aid to mission schools in order to justify control over the running of schools.

Despite the pressure and new demands brought about by the new industrial growth and labour needs, education for black people did not deviate much from the original intentions of domestication and

subordination. This is illustrated by the implementation of the Bantu education act of 1953, the extension of the University education act of 1979 and the subsequent own affairs department of education and culture. Segregation was ever the motive. According to Cross (1984: 98), "The roots of segregated schooling lie in the particular form of industrialization and the nature of the state development in the 19th century and the early 20th century".

2.6.1 Motive for establishing universities in Africa

The establishment of universities by metropolitan countries was not motivated by philanthropic motives. Hinchliffe (1987) asserts that the formal links between old establishment European universities and the fledging African ones led to the attempted imitation at all levels by the new university. He continues that the university colleges were to nurture and sustain an intellectual elite through the same organisation, procedure and virtually the same curriculum as English universities. As a matter of fact, such universities were not meant to serve African interest. Hinchliffe's (1987) postulations are shared by most African scholars (Seepe, Makgoba, Ntili, Mahlomaholo) who feel that institutions of higher education in South Africa are Eurocentrically based and maintain the status quo. These scholars are also supported by the responses of the dominated group in Chapter Four.

2.6.2 The question of race and racism

Higher education in the Free State could not escape the plague of race and racism which affected black South Africans. Depending on one's orientation and intentions, race and racism can be defined in biological, essentialist terms. According to Wolf (1994), racism is a form of social categorisation which employs biological terms to define social and not

biological groups. Giddens (1993) sees racism as "falsely attributing intended characteristics of personality or behaviour to individuals of a particular physical appearance".

A more pertinent interpretation of racism for this study is the one espoused by the conservative model where race is perceived as a fundamental difference between people which has been either divinely ordained or is the result of different evolutionary patterns.

The suffering and deprivation sustained by black institutions because of racism practices could be said by some to be past because of the new political dispensation. This would suggest that formerly black institutions are beneficiaries in terms of the positive spinoffs arising from the new democratic order.

Contrary to the above view and expectations, the study would argue that only negative spinoffs have accrued from the new democratic state. As a result, the majority of HBIs have been absorbed by formerly white institutions where they are excluded from the compilation of learning guides.

2.6.3 Negotiation of a new identity

Should higher education institutions identify themselves in terms of the African renaissance which is popular nowadays? The question of who we are is complicated. Thembela (1995) has raised the question of whether we are direct descendents of Adam and Eve in which we inherit the long history of the Judaic/Greek/Christian Western cosmology and epistemology. He goes on further to say that we black Africans are a transitory society because of the long history of conquest, colonisation, Christianisation, Westernisation, industrialisation and modernisation.

Despite the complexities in terms of conceptions and definitions, it would be recommended that Free State higher education institutions appropriate and locate themselves within an African paradigm as indicated and argued earlier on. However, they should be careful not to imitate the Western creations and conceptions of an African construct. The powerful Western discourses through which our institutions and the African people tend to be defined should be deconstructed and undermined. Free State higher education institutions must fight for their public sphere and attain their discursive space which will empower them into creating a new epistemic order. And this should start with fighting for representation in learning guides production.

2.6.4 Afrocentricity versus Eurocentricity

Asante (2006) regards Afrocentricity as "the viewing of everything through our own African eyes". This works in everything, from agriculture to literary analysis, from biology to medicine and from religion to politics. Asante believes that no discipline of knowledge is alien to the African person from an Afrocentric perspective. This entails constant reinforcement that the origin of humanity is in the continent of Africa, and that the origin of human civilisation is also in this continent. Education should aim at restoring the integrity of the African child by beginning with the proposition that all humans have contributed to Africa's development, and that most achievements are made possible because of mutual efforts.

Our education system should be re-oriented towards the interest of Africa, and this also applies to learning guides. Afrocentricity in education is not anti-Europe or racial degradation of other cultures. It does not impose its views as universal, making a particular historical

reality the sum total of the human experience as Europeans do. However, it does mean that African children are not marginalised by placing them in positions that cause them to question their own self-worth because the African history is seldom told.

Asante (2006) says that the African child who sits in a classroom and is made to accept as heroes and heroines individuals who defamed their people during their lifetimes is being actively decentred, marginalised and attacked. Afrocentricity places the child in his/her proper historical setting. Afrocentric education challenges and can wipe out the legacy of apartheid colonial education in that it presents a new interpretation of productive transmission of values and attitudes. African children learn to interpret phenomena from themselves as centred.

2.7 CONCLUSION

The damage caused by the denial of space and freedom for the African culture and IKS in higher education institutions cannot easily be calculated in monetary terms. However, socially it would be difficult to state how the more than three centuries of isolation and onslaught of the African culture have affected African people.

Wa Thiongo (1986) and Biko's (1978) painful observations on the effects of the onslaught on the African culture can be borrowed and used to open the curtain on the damage which President Thabo Mbeki is speaking of: "The psychological disorientation and derogating of the African personality".

Biko's observation, according to Masolo (1994: 4), was that:

> the procure of sabotaging and derogating the African personality in the world

started as early as the 18th century, which was described as "a period of cultural revitalization and power consolidation in EUROPE". Central to this process became the dichotomy between the European race (civilized and logical) and the African race (uncivilized and mystical).

By distorting the African personality, the colonialist cultural hegemony managed to empty the natives of all form and content, meaning how African people perceive themselves in time and space and in relation to other selves in the world (Fanon, 1963). Thus the colonised African became ontologically disoriented and ceased to self-define the location and standing of the African in the world in relation to the other selves and his/her environment. This phenomenon created the superior/inferior European/African stratification whereby the European became a “perpetual teacher and the African a perpetual pupil" (Biko, 1978).

Under the same observation, Ngugi (1986) remarked that, on the whole, the main objective of the process of the psychological disorientation of the African personality was to inculcate a sense of cultural insecurity and self-doubt in the dominated, the results of the impact of this type of subjugation and domination, on the psychological domain of the colonised personality. This is what Lamb (1985: 140) regards as the "Lingering inferiority complex and confused sense of identity" of the African persona. The European Christian missionaries can be said to have played a major role in this regard. It was through the Christian message which encouraged subordination and subservience that the European ways were imposed as the right ways, "superior to anything the empty heritage of Africa had to offer" (Lamb 1985). In this regard Wa Thiongo observes that, "By controlling the cultural and psychological domain, the oppressor nation and classes try to ensure the situation of a slave who takes it that to be a slave is the normal human condition"

(1993), and this is the psychological phenomenon which has always governed the relations between the coloniser and the colonised in the world.

Indeed, in order to succeed, it was important for the European colonial imperialism to embark on a program of a systematic sabotage of every tool of self-definition of the dominated, precisely because how people view themselves ultimately affects how they view values, their culture, their politics, their economics, their relationship to nature and the entire universe" (Wa Thiongo, 1986).

President Mbeki's prologue in M.W. Makgoba's book *African Renaissance* (1990) is worth mentioning in capturing the damage and the effects of imperialism and colonialism on Africa. He says that hostesses must become a vital instrument in helping us to secure our equitable space within a world affected by a rapid process of globalisation from which we cannot escape.

All the literature consulted supports Biko (1978) and Ngugi's (1986) observation to de-culturalise as a direct consequence of colonial subjugation. Such literature uncovered various aspects of syntactic subjugation displacement and domination of African culture:

> None of us can estimate with any certainty the impact that centuries of the denial of our humanity and contempt for the colour black by many around the world has had on ourselves as Africans, but it clearly cannot be that successive periods of slavery, colonialism and neo-colonialism and the continuing marginalisation of our continent could not have had an effect on our psyche and therefore our ability to take our destiny into our own hands.
>
> Among other things, what this means is that we must recall everything that is good and inspiring for our best. Our arts should celebrate both those who work

> in Africa and those who have located themselves in the developed countries of the North – that we have arrived at a point where the enormous brain power which our continent values and the role played by the learning guide in this distorted process can be remedied. Thus the question tackled is what strategies can be formulated and implemented in the reclamation and privatisation of relevant cultural values and traditions significant for action building and transformation of social production in South Africa today (Mbeki, 1997).

The learning guide can offer the dominated discourse a space, or a platform to stand on, on which to advocate for better statues and conditions for the marginalised and subaltern culture in knowledge production (Mahlomaholo, 2005).

Chapter Three is an account of the practical part of the study. It gives details of how and what the researcher did in conducting the study based on the qualitative approach in research.

CHAPTER THREE: METHODOLOGY AND DESIGN

3.1 INTRODUCTION

The previous two chapters have defined and discussed the theory part of the study. The purpose of this study is to critically analyse the discourses going on in the Free State higher education, locate the positioning of learning guides through the prevailing discourses.

This chapter, using those theoretical concepts developed, indicates how they have been used in practice to gather useful information and data complementing the theory. In pursuance of this goal, therefore, this chapter discusses the approach adopted in this study, reasons why that approach has been adopted, procedures for sampling, the research instrument, reasons for deciding to use it, how data was collected, coded, and collated and finally the conclusion.

3.2 PARADIGMS OF RESEARCH

According to Mahlomaholo (1998: 142), there are at least three paradigms within which research may be conducted. These are the positivistic, the phenomenological and the critical paradigms (Ivey, 1986). Each of these paradigms reflects a particular perspective of reality. A positivistic research paradigm is actually an attempt by both the social and human sciences to use methods and procedures of research usually applied in the natural sciences. Hence within this paradigm, focus is only on quantification (Mahlomaholo, 1998).

The researcher hereby concludes that it would as though only quantitative strategies (and not qualitative ones) are operationalised

within a positivistic approach. This then leads the researcher to see quantitative methodologies as the application of the more theoretical positivistic approach.

According to positivism, even typical human factors such as positioning as an example, it is believed, can be expressed in terms of statistical figures, equations and graphs. This perspective believes in the possibility of absolute objectivity, a position denied and vehemently contested by both phenomenological and critical researchers (Kuhn, 1970; Turner, 1974; Wagner, 1975; Beard & Marrow, 1981; Lather, 1986).

Comment [Hester27]: Spelling? See references?

Positivistic research believes that, for this objectivity to be attained, the method of research must be valid and reliable, and if these two can be achieved, then the results thus obtained will reveal "the truth". Positivistic research also believes in formulating general or universal laws, just as in the natural sciences. These laws are formulated on the basis of its quantitative empiricist findings which are, in turn, used for predicting the outcomes of known causes. In fact, even if it is the outcomes that are known, according to this paradigm, causes could be inferred using positivistic methodologies (Lather, 1986; Harvey, 1990; Berg, 1995)

3.3 SOME PROBLEMS OF POSITIVISTIC APPROACH

However, in this study, the researcher is mindful of the conflicting differences in terms of origin and orientation between positivistic and critical approaches that may cause more tension as they attempt to gather data and explain them. Positivistic approaches, especially in South Africa and other places where domination by one group over other(s) was the order of the day, had been used to mystify and mask information as well as knowledge under the guise of objective facts

(Beard & Morrow, 1981). Ivey (1986) as used in Malomaholo (1998) in his celebrated article on 'Elements of a Critical Psychology' discusses Habermas' theory that attempts to explain these differences. According to this article, any knowledge is produced in keeping with the basic cognitive interest underlying its production. Basic cognitive interests relate how society is organised. There are three basic cognitive interests identified by Habermas and the Frankfurt School, which are: (1) work, (2) language, (3) power.

According to this view, society is generally organised around work, and work is necessary for the production of goods aimed at sustaining the livelihood of that society. Thus for production to occur, quantitative approaches are put into operation. It is in doing so that prediction, which is based on the formulation of the general and universal laws in knowledge production, is paramount in this kind of research. Although these quantitative technologies were initially aimed at studying the production of goods within the realm of natural sciences, because of their success in those areas (natural sciences) especially during the industrial revolution, Mahlomaholo (1998) says researchers then wanted to apply them to the study of human beings as well.

The unfortunate point that Habermas notes is that, as soon this is the case, there is a possibility of treating human beings as though they were objects in a natural science laboratory. Ivey (1986) even goes as far as saying that quantitative methodologies involve the controlling of variables so that the effect of the treatment factor can become clear and un-confounded and the research is not an epistemological accident, but it is deliberate if the aim of the researcher is to control (domesticate) the subjects of his/her research on behalf of the dominant status quo. No wonder research in the past in South Africa confirmed the inferiority of the native people. Critical theory, as represented by the likes of Ivey,

Habermas and Lather (1986), has strongly objected to the use of quantitative methodologies in research precisely because of this factor.

The argument is that, in quantitative research (as is the case in all positivistic approaches), the researcher is the only 'subject' while the researched are treated as quantifiable objects. The question of attempting to generate and produce absolutely objective knowledge about human beings, as is argued by critical theory, destroys the human dynamism (that enables the researched not to be static but to retain what is essentially human, that is subjectiveness). Critical theory (Held: 1981) argues that positivistic approaches thus miss the point because they can never be absolutely objective, especially when studying human beings as they too do interpret the fluidity of human experiences in a particular way which is not necessarily neutral.

3.4 INTERPRETIVE APPROACH

The second basic cognitive interest identified is that of language. For human interaction to take place, language is a precondition. Human beings are able to become themselves through language. They are able to share their inner feelings and experiences with other human beings through language. In fact, for work or production of any kind to take place, language has to be used to facilitate it. Thus language, according to Habermas and the Frankfurt School of thought (Ivey: 1986), becomes one other essential cognitive interest around which society becomes organised.

Interpretive or hermeneutic approaches such as phenomenological strategies see language as the most important tool for searching and understanding particularly human issues. This category of approaches wants to allow the human being to speak for himself. This technique,

according to this paradigm, restores the subjectiveness of human beings in research. They are not treated as mute subjects as is the case in more positivistic approaches. In the latter, the researched are described from the outside and if they are allowed to speak it is merely in response to prepared, pre-designed and imposed questions.

The only major problem which interpretive approaches have which critical theory objects to is that they do not thematise and critique power (Ivey: 1986). Critical theorists argue, according to Ivey, that even if human beings are allowed to speak about themselves and their experiences in research, if they are not assisted (or empowered) to critically look at how surplus power has somehow distorted their conception of reality, they do not attain their full subject (human) status.

3.5 CRITICAL APPROACH

To further clarify the point above, critical and phenomenological researchers do not believe in quantifying, especially human experiences. They strongly argue that human beings are dynamic and their experiences cannot be treated in the same manner as if they were objects in a natural science laboratory (Harvey, 1990). Human beings, they argue, should be studied through particularly human methodologies that would respect and enhance their subjectiveness. To add to this dimension, critical theory maintains that all research is value laden. According to this perspective, all research is mounted on particular ideological orientations.

Lather, in order to clarify this point, states:

> The attempt to produce value-neutral social sciences is increasingly being abandoned as at best unrealizable and, at worst, self-deceptive – it is being

> replaced by social sciences based on explicit ideologies... Scientists firmly believe that as long as they are not conscious of any bias or political agenda, they are neutral and objective, when in fact they are only unconscious (1986: 257).

Habermas (Ivey, 1986) has shown that society is also organised around issues of power. Thus, for an orderly society to exist where there is harmony and productivity, there has to be some sort of exercise of power such as a willingness to subject themselves under state power for protection and well-being. However, sometimes power becomes surplus where it is exercised beyond the extent to which it is necessary. In such instances human beings experience domination. This is/was the case in South Africa and all other colonies everywhere. Critical research thus assumes a position aimed at producing knowledge that critiques and questions surplus power or domination.

The concepts of critical approach theory or research are thus used to denote this neo-Marxist approach to research formulated by Habermas and the Frankfurt School, instead of 'careful' research. This kind of approach is essentially emancipatory and geared towards liberating human understanding from an ideologically distorted conception of reality.

It is at this stage that critical approaches that recognise the multiplicity of human experiences and aspirations come into the picture. Critical approaches, according to Habermas (in Ivey, 1986) restore the quality of subjectiveness to the researched as they are allowed to speak on their own behalf. The aim of this approach is not to control the variables, to formulate general and universal laws for purposes of prediction but it is to liberate and emancipate the oppressed. The goal is to critique power whether it is overt or covert. Objectivity according to this approach is not paramount because as Lather notes, there is no such a thing as the

truth, since there is not one thing but an ever-increasing complexity (1986).

3.5.1 Critical approach: a suitable lens for Afrocentric studies

This study is aimed at empowerment of the researcher and the researched hence the employment of critical approach herein. Critical approach also finds favour with the researcher because of its compatibility with Afrocentric studies. The two (critical theory and Afrocentric studies) have a lot in common. An indispensable theoretical tool for analysis of Afrocentric studies is the knowledge of the cultural and historical basis of the subject of criticism. Hence Afrocentric research calls for cultural or social immersion instead of 'scientific distance' as the most effective means of studying African phenomena (Okafor, 1996: 708 ff). Afrocentric research demands of the researcher to be familiar with the history, language, philosophy and mythology of the people being studied (Okafor, 1996). As Asante said,

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> Without cultural immersion the researcher loses all sense of ethical value and becomes a researcher ' for the sake of research', the kind of value in the Afrocentric approach which sees research as assisting in the humanizing of the world (1990: 27). For this reason, the Afrocentric method of proof depends on the principles of fairness and openness, that is 'the idea of doing something that can be shown to be fair in procedure and open in its application (1990: 25).

According to Asante (1990), research could be ultimately verifiable in the experiences of human beings, the final empirical authority.

The fact that objectivity in knowing is so highly prized by the West is challenged by the researcher. Objectivity means standing outside the phenomena being studied, separating the knower from what is known,

refusing to 'contaminate' the data, resisting going 'native'. But as Skolinowski (1992) points out, objectivity is the 'figment of our minds, it does not exist in nature', and as we know from many sources, from Heisenberg's uncertainty principle to Zen practice, the observer is inseparable from that which is observed.

3.5.2 A brief summary of differences between critical approach and other scientific theories

The main difference between critical theory and other forms of scientific theory is explained by Horkheimer (1937). Firstly, critical theory is not content merely to describe and explain the social order. It also wants to present a vision of a future, rational and emancipated society that can inspire and guide political agents to transform the status quo. Secondly, critical theory is self-reflective. This means that it is more aware of the context in which it originated, namely, in the social processes of production in which people both transform nature and, by their actions, give meaning to it. This is significant in that the facts with which people are confronted are socially performed in two ways, namely, 'through the historical character of the object perceived and through the historical character of the perceiving organ' (Horkheimer, 1937).

There are no 'brute' facts that can be registered and catalogued by scientists through objective and passive observation. On this point Horkheimer (1937), for example, argues that the simplistic empiricist model of knowledge acquisition according to which theoretical knowledge is inductively derived is from facts that are established through neutral and unbiased observation.

Traditional theory, on the other hand, is not aware of the context that constitutes it. Modern science is unaware of the fact that scientific

theorising is part of the process of social labour that has given rise to a capitalist mode of production. It, therefore, claims to be objective and, as far as the social sciences are concerned, neutral and value free. Unwittingly, science has become part of the capitalist mode of production. By remaining unaware of its social origins, it uncritically allows people to be free. It is this 'unawareness of social origins' that critical theory seeks to rectify (Romin & Sarakinsky, 1994).

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The basis is that the researcher believes we can only truly do research with persons if we engage with them as persons, as co-subjects and as co-researchers.

3.6 UNETHICAL CONDUCT

There are many instances where the researcher can engage in unethical conduct. Struwig and Stead (2001) list some of the more common types of unethical behaviour as uninformed consent, confidentiality, deception and plagiarism.

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3.6.1 Uninformed consent

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According to Struwig and Stead (2001), before conducting a study, you must ensure that the participants voluntarily agree to take part in the research. The participants must be informed that they are free to decline to take part and may withdraw at any point in the research process. They should also understand that there would be no negative consequences for them should they not wish to participate. Should the study involve certain risks, such as discomfort or embarrassment, the participant should be informed in advance. When conducting research at an institution such as a high school, one cannot assume that consent from the principal to conduct research is adequate – permission should be

obtained from the learners and, in some cases, the parents.

Bezuidenhout (2004) supports the above view on informed consent by adding that all respondents need to know about and receive adequate information on the research. The goal of the investigation, the procedures that will be followed, possible advantages and disadvantages, as well as the dangers to which the respondents will be exposed, make up part of this consent. The credibility of the researcher and the placement of accurate and complete information are important in the comprehension and participation of the subjects. Participants must also be legally and psychologically able to give their consent. In this regard, a letter (Appendix 4) was given to the respondents to cover all issues of legalities and ethical conduct by the researcher. The fact that the participants in this study were all well-experienced academics in management positions at their universities also made it impossible for any serious misconduct to take place. These respondents in the study have themselves conducted research and are currently promoting or supervising post-graduate students in their respective schools. They were therefore fully aware of their rights in participating in the study. The information that was given during the interviews was given anonymously in order to ensure confidentiality and privacy of the subjects (De Vos, Stardom, Fouche, Poggenpoel & Schurrink 1998).

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The researcher was given permission by the different School Heads to collect data from identified respondents; four heads of departments were among the respondents.

All respondents in the study were highly informed about the phenomenon (learning guides), two of them being members of a committee on quality assurance and compilation of learning guides based on Outcomes-based Education, Problem-based Learning and

Resource-based Learning. The other academics were well experienced in higher education and the use of learning guides. All respondents gave their consent before interviews after which the process started.

3.6.2 Publicising respondents' identity

Dane (1995) in Bezuidenhout (2004) defines anonymity as a circumstance where nobody, not even the researcher, will be able to determine who the respondents are or what their respective opinions were. In qualitative research it is impossible to fulfil this obligation by the researcher because the interview, by its nature, is practically personal and face-to-face. The researcher and the researched develop a rapport in due course. The only possible thing to do was to conceal the subjects' names from the promoter and any other interested party by using code names instead of participants' real names.

3.6.3 Deception of respondents

Deception is explained by Struwig and Stead (2001) as the misleading of participants in such a way that had they been aware of the nature of the study, they may have declined to participate in it. Bezuidenhout (2004) adds to this by saying that deception is deliberately misleading or withholding information from participants in an effort to persuade them to participate is within the parameters of unethical conduct. De Vos *et al.* give three reasons why participants may be deceived: 1. to hide the real objective of the study; 2. to hide the real function of the actions of the participants; and 3. to hide the experiences.

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3.6.4 Publicising information from respondents

The confidentiality (privacy) of the participants and others involved in a

research project should be respected by the researcher. Struwig and Stead (2001) suggest that, in case confidentiality cannot be guaranteed or can be partially maintained, the participants must be informed of this before the study commences. There was no way of preventing the researcher from knowing the names of the respondents as indicated earlier on. Confidentiality was ensured by not including the names of the participants in the research report.

3.7 RESEARCH INSTRUMENT

The only instrument, namely Meulenberg-Busken's FAI, was selected to determine the feelings and views of both dominant and dominated discourses on the use of learning guides in teaching and learning in Free State higher education.

3.7.1 Theoretical origin

Meulenberg-Buskens (1980) describes the FAI technique, being a translation of the Dutch term: "Vrije Attitude Gesprek", as used by Vrolijk, Dijkema and Timmerman. The FAI developed its characteristic form during an industrial psychological research, the so-called Hawthorne Research in 1929 in the United States. The researchers discovered that when they gave the interviewees the freedom to speak, the information obtained became more relevant than when they used a structured questionnaire. Thus, an open type of interview provided them with the type of information which could be used to solve problems in the labour situation.

The method was reaffirmed by Carl Rodgers, the psychologist, in 1941. He emphasised the importance and relevance of the interview technique as a means of reflecting the respondent's feelings in a therapeutic context

(Vrolijk, Dijkema & Timmerman, 1980). The FAI as understood and operationalised in this study follows the model of "Het Vrije Attitude Gesprek", with one exception. Where the Dutch model distinguishes between a summary and a reflection as separate techniques, in this study the two have been drawn into one: the reflective summary.

The FAI is used in qualitative research as a qualitative interview, hence its application in thus study. The fact that the FAI is a qualitative interview technique does not mean that only qualitative researchers will make use of it. Sometimes researchers adhering to a quantitative approach do make use of qualitative techniques in the exploration phase of their research. It is also possible to use quantitative techniques in a qualitative approach (Smaling, 1992).

3.7.2 Contextualising the FAI in this study

In a qualitative research approach the researcher tries to relate directly to the phenomenon in reality, whereas in a quantitative approach the researcher tries to measure the degree in which certain aspects he/she assumes the phenomenon consists of are present in reality. As characteristics of qualitative approaches, one could mention:

- qualitative research is oriented towards an insider's perspective
- the contextualisation of the process of knowledge is emphasised
- the research design is open and flexible
- validity and reliability of the research results depend to a high degree on the researcher's skills and sensitivity
- the scope of the research tends to be of small scale

3.7.3 The characteristics of the FAI

The interview is a verbal technique to obtain information. It is important to realise that interviewing techniques are developed under specific contexts (Western or African). Cultural differences will have methodological repercussions. When planning to use FAI for instance, one would have to consider whether the FAI would be an appropriate technique in the specific research context; whether it would yield the information one is after. This consideration responds in a qualitative research context to the traditional (quantitative) methodological norm of research validity. Therefore, the result of an FAI can be considered reliable when it can and will be conducted well. It is obvious that an interview that has not been reliably conducted cannot be valid either.

The FAI, being non-directive in nature, opens the space for respondents to intervene and for the researcher to respond flexibly and sensitively. It is, therefore, possible for the researcher and respondent to assess and negotiate issues of validity and reliability during the research process. In classifying the interviews by structure using as a criterion, the degree in which the interviewer is more or less directive, three types can be distinguished: (1) the standardised questionnaire; (2) the semi-standardised questionnaire; and (3) non-standardised, non-directive interviews.

In terms of the content, it is differentiated between interviews which glean facts, and interviews which explore opinions. For the purposes of this study, the person-to-person (face-to-face) interview which is personal was employed.

To contextualise the FAI, it is characterised as a person-to-person method to collect data concerning an opinion, while the interviewer is non-directive. The interviewer summarises, reflects, stimulates, and asks for clarification. Within the framework of the opening question the

interviewee has all the freedom to explore his/her own ideas and suggest new topics, which may be, according to him/her, of importance on the opinion expressed. The interviewer is not allowed to ask new questions during the interview. The main interviewer qualities necessary to conduct a FAI successfully are: the feeling of respect for the respondent and the interest one should have in hearing his/her opinion. Respect and interest combined form the secrets of the art to listen well. Meulenberg-Buskens warns that it is very difficult to fool respondents in a qualitative interview by displaying a respect and interest that one does not have. It has to be stressed that the techniques are only helpful tools in communicating the respect one should have for the respondent as a person and the interest one has for his/her views.

3.7.4 How scientific is the FAI?

The fact that this instrument, though developed in 1929 (Meulenberg-Buskins: 1992) continues to be used to date is sufficient evidence of how confident and positive researchers feel about it. Just to cite a few examples of such studies, they are Hawthone (1929); Rodgers (1941); Kuhn (1970); Doner (1982); Geertz (1993); Smaling (1993); Reason (1994); Mahlomaholo (1998); Mahlomaholo & Nkoane (2002). These are the studies where the FAI or at least a very close version thereof has been used. These studies have demonstrated the usefulness and value of this instrument in finding out the true feelings or views of respondents.

Another point worth mentioning is the perspective from which quality is looked at by the researcher in this study is the one that Ineke Meulenberg-Buskins argues for when she says:

> Quality in social science research is not a straightforward issue. Quality could refer to the relevance of a study, to the degree in which it yields useful and

> applicable information, to the degree it enhances values such as democracy and social justice and to the degree to which it empowers powerless people. Finally, it could also refer to the technical quality of a piece of work, that is, to the degree in which it conforms to the methodological expectations of a community of scientists (1992: 111).

This research as a kind of Qualitative Research in Education (QRE), which will be referred to hereafter as Critical Emancipatory Research in Education (CEQR), can never be done by computer because it is not about coding words, nor counting them; it is about making sense of other people's interpretations. Frederick Erickson (1986), when defining CEQR, says that it approaches research from the researched point of view and not only from that of the researcher (1986). To elaborate this point further, Erickson says that CEQR which attempts to do research from the angle of the researched also does so by asking the following research questions:

- What is happening, specifically, in social actions that take place in this particular setting?

- What do these actions mean to the actors involved in them, at the moment the actions take place?

- How are the happenings organised in patterns of social organisation and learned cultural principles for the conduct of the everyday life? How, in other words, are people consistently present to each other as environments for meaningful actions?

- How is what is happening in this setting as a whole (i.e. the classroom) related to the happenings at other system levels outside and inside the setting (e.g., the school building, a child's family,

the school system, government mandates regarding mainstreams?

- How is the way of everyday life in this setting organised compared with other ways of organising social life in a wide range of settings in other times? (1986).

Mahlomaholo and Nkoane (2002) suggest that, for the purposes of defining what CEQR is, it is better to start from the beginning by looking at the whole category of qualitative research in education.

The two scientists (Mahlomaholo and Nkoane, 2002) argue that Auguste Comte, as a leading sociologist, had noted that knowledge and its production had to go through three stages of development for it to be finally regarded as scientific knowledge (Brudon, 1993; Hamesley, 1993; Kuhn, 1970; Turner, 1974). The three stages were the theological, the metaphysical and, ultimately, the positive. Knowledge production in the first stage relied solely and almost exclusively on faith as a means of knowing and producing knowledge. The benchmark for the assurance of quality, acceptable knowledge was faith. This was the time in which the Italian astronomer Galileo Galilei was forced by the church to recant his discovery that the earth was round. Galileo was seen to challenge not only the church or 'truth', but God.

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During the metaphysical stage, reason became a prominent vehicle for knowing and producing knowledge. During the positive stage, which coincided with the European Renaissance, reason and observation became the sole source of acceptable knowledge.

Many disciples were born out of this view, especially in the human and social sciences, engaging in the race to become scientific by adopting positivistic approaches to knowledge and its production. Mahlomaholo

and Nkoane (2002) observe that, fortunately or unfortunately, the positivistic approaches were the same as the natural science procedures to knowledge and its production. This shift brought with it the heavy emphasis on educational research of natural sciences research procedures. Educational actions, activities and experiences were treated as though they were things and objects in the physics or chemical laboratories.

After the two world wars a positive development occurred, especially in the social and human sciences. Researchers noted that, in spite of their adopting positivistic procedures, the lot of human life had not improved, and instead more destruction had occurred due to the world wars. A search was for more particularly humane procedures for knowledge productions. Phenomenology (Barth, 1995; Berg, 1994) came to the fore as a more humane and particularly human approach to knowledge and its production.

3.7.4.1 Human science put into perspective

The elements of quality in a positivistic research, according to Mahlomaholo and Nkoane (2002), were objectivity, validity and reliability. Phenomenology had noted that human experience was among other things dynamic, multiple and fluid and could therefore not be treated as objects in a physics laboratory. Phenomenology instead emphasised that, if research was to be conducted on people, they were to be allowed to speak and their words should constitute data and bases for drawing findings about them (Held, 1983; Ivey, 1986). While positivism relied much on quantitative methodologies, calculations and statistical analysis, phenomenology focused more on words and their interpretation of what they meant as spoken by the researched.

Kuhn (1970) believes that scientists learn more from one another through direct modelling than through following explicit rules. Normal science can proceed without rules only as long as the relevant scientific community accepts without question the particular problem/solutions already achieved. Rules should therefore become important and the characteristic lack of concern about them should vanish whenever paradigms or models are to be insecure. Kuhn (1970) also states: "Scientific knowledge, like language, is intrinsically the common property of a group or else nothing at all."

Qualitative research, with its emphasis on the interconnectedness and the holistic nature of the phenomena it studies, calls for an attitude of personal involvement. More strongly formulated, the striving towards quality in qualitative research seems to call for the qualitative researcher to involve the totality of her being, to acknowledge, accept and use her unique individuality. Methodologically, the researcher's subjectivity is approached in a positive sense in qualitative research as an asset to be exploited rather than a calamity to be avoided.

3.8 CEQR

It is essential for this study to identify itself as applying CEQR. This kind of qualitative research has its origins in the likes of Habermas, Adorno and the Frankfurt School (Held, 1983; Ivey, 1986) (*see* Chapter Two: Theoretical Concept). The Frankfurt School believes research is based on how society is organised. These critical theorists argue that those aspects of society that are organised for work and for production tend to be technicist, hence positivistic in orientation. The second mode for organising society is language. The last for organising society is power. Mahlomaholo and Nkoane argue that it is in the context of the exercise of power for the regulation of society that excesses and surplus power,

producing oppression and exclusions, occur. This, in turn, gives rise to the questioning of the exercise of surplus power. This is where research is critical and emancipatory comes into the picture to empower the powerless, to become relevant to their conditions of exclusions and marginalisations, to become useful in terms of transforming their station in life and foster adherence and advancement of values such as democracy and social justice, but in a manner that meets the methodological expectations of the community of scientists (Meulenberg-Buskens, 1997).

Thus, CEQR is:

> that research which is sensitive to the plight of all human beings, especially those who have been disadvantaged, oppressed, excluded and marginalised, such as Black people, women, disabled and the poor in South Africa. CEQR wants to do something about the subaltern status of the researched. CEQR focuses its attention on changing and transforming society by bringing respectability to the down-trodden, by restoring full human status to those who have learnt to self-deprecate and self-despise. CEQR emphasises liberation and emancipation of the researcher and the researched as it proposes that the act of research should be about becoming more humane. CEQR proposes that the researcher should not become this expert, but should become an empathetic listener and transformer (2002: 74).

A Foucauldian thought on critical research –

> The central issue of philosophy and critical thought since the eighteenth century has always been, and still is and will, I hope, remain the question: What is this Reason that we use? What are its historical effects? What are its limits, and what are its dangers? How can we exist as rationale beings, fortunately committed to practising a rationality that is unfortunately crisscrossed by intrinsic dangers? One should remain as close to this question as possible, keeping in mind that it is both central and extremely difficult to resolve. In

addition, it is extremely dangerous to say that Reason is the enemy that should be eliminated, it is just as dangerous to say that any critical questioning of this rationality risks sending us into irrationality. One should not forget - and I'm not saying this in order to criticize rationality, but in order to show how ambiguous things are - it was on the basis of the flamboyant rationality of social Darwinism that racism was formulated, becoming one of the most enduring and powerful ingredients of Nazism. This was, of course, an irrationality, but an irrationality that was at the same time, after all, a certain form of rationality... (1980: 127)

3.9 COLLECTION OF DATA

Conducting research is an ethical enterprise. Chambers Concise Dictionary (Schwartz, 1991) refers to ethics as a system of morals, rules of behaviour. Research ethics provide researchers with a code of moral guidelines on how to conduct research in a morally acceptable way. Such guidelines seek to prevent researchers from engaging in scientific misconduct, such as: distorting and inventing data, plagiarising the work of others, republishing their data as an original contribution without proper acknowledgement, failing to maintain the confidentiality and privacy of research participants and clients, forcing people to participate in research against their will to be involved in research, not executing a study properly, deceiving people, falsely reporting results and assigning authors publication credit when they have provided minor contributions to the study or only made their data available to the researcher (The American Psychological Association Ethics Code, 1992).

The American Psychological Association comprises five general principles for psychologists' work-related conduct. The researcher believes this code can be applied to investigations from all disciplines. According to the same association stated above, the following is important and should be observed whenever research is being conducted:

- A researcher must be qualified and competent to undertake a particular research project

- Integrity is an important characteristic of a researcher. The researcher must be honest, fair and respectful towards others and not attempt to mislead or deceive clients or research participants.

- Researchers must uphold the standard of their profession and accept responsibility for their actions.

- Researchers must respect the rights and dignity of others. This includes respecting the privacy, confidentiality, and autonomy of research participants.

- Researchers must be mindful of cultural and individual differences among people, such as age, gender, race, ethnicity, religion, language and socio-economic status. Researchers should not knowingly discriminate against people on the basis of such factors.

- The welfare of others should be of major concern for the researcher. She/He should seek to avoid or minimise any harm befalling their clients or research participants as a result of their interaction with them. The research procedure of a project must be carefully monitored so that research participants are not adversely affected by it.

On Monday 19 September 2005, I left QwaQwa for the Central University of Technology in Bloemfontein for consultation on the finalisation of Chapter Three of my study. I did not have enough money; therefore, I planned for a short stay in Bloemfontein.

I arrived at 16:00 and went straight to Professor Mahlomaholo's office as he was expecting me. We wasted no time and got down to business. I wanted him to help me with some few things on Chapter Two and Three, especially the Instrumentation part of Chapter Three for the final typing. Prof. took me through on the instrument that I had used for data collection in my study, the FAI by Ineke Meulenberg-Buskens (1990). After finishing with the corrections and tightening the loose ends of the two chapters, Prof. Mahlomaholo advised me not to waste time and to start promptly with data collection.

3.9.1 A positivistic-biased sample

Prof. Mahlomaholo wrote me a letter asking permission for interviews with respondents. This letter was sent to a few Heads of Schools on campus. They all granted me permission to collect the data. I had to identify the subjects of my study and decided on lecturers, especially those on management positions in their different schools. This was important because, amongst other things, our discussions would include administrative issues such as race relations on campus, university position on learning guides and Africanisation of higher education. Due to time limits, I also had to pick relevant respondents who were knowledgeable and exposed to learning guides. Prof. Mahlomaholo helped me with the identification of respondents who qualified for the purposes of the interview. All nine respondents were either members of the committee on the production of learning guides or produced these themselves.

I approached the prospective informants for appointments for interviews through their secretaries. I succeeded in securing an appointment with a respondent from the School of Tourism, Hospitality and Sports, School of Education and School of Health Technology.

3.9.2 Challenges and solutions

As indicated earlier, as I had not budgeted for collecting data so soon, I had a problem with getting an audiotape for recording the interviews. Prof. Mahlomaholo, my study promoter, gave me a tape recorder belonging to his son Lebohang, and drove me to the town centre with his car where I bought a few cassettes and batteries for the machine in case there would be electricity problems during the interviews. I paid about R70 for these items and quickly came to the campus in preparation to meet the first interviewee from the School of Tourism, Health and Sports.

It was now half-an-hour before meeting the respondent, because we were meant to start at 15:00. A great disappointment was in store for me. When I tested whether the machine was functioning well, I discovered that it did not record external sound, only sound from within the radio-tape could be recorded. By that time the respondent had cancelled other commitments and was anxiously waiting for the interview. I had to rush to his office where he was getting nervous about my disappearance. I explained my problem and apologised for the inconvenience. I was relieved to see a smile on his face and expressed his sympathy. Unfortunately we could not arrange for another date very soon, as the university was closing in two days' time for the spring holidays. So we agreed to meet immediately after reopening.

The next day, Thursday, I had an appointment with the informant from the School of Education at 15:00. I went to her office to explain about my problem. Even before I could start speaking, she apologised that, due to unforeseen departmental emergencies, she could not honour our appointment for the next day. I was relieved. We agreed on meeting on Friday at 11:00 because it would not be a busy day since they were

closing.

Back to the problem with the machine, Prof. Mahlomaholo spoke with Mr. M.N. Ngaka, a colleague and a classmate in the Ph.D. programme who is a principal of a high school around Bloemfontein to get a machine for me from his friends. On failing to secure one for me, Mr. Ngaka decided to buy one, because he would be collecting data in three weeks' time. He bought a very handy small machine to the value of R550. I will always remember this kind gesture. On Friday the 23rd at eleven o'clock, I was at the door of the respondent's office. It was my first experience in interviewing a respondent, especially for a serious project like this. I was so anxious not to make all those mistakes that I had learnt about on data collection by the researcher, such as provoking or intruding upon the respondent's privacy and making her uncomfortable. The fact that she was a woman made it even worse.

The interview lasted for about an hour, and I gradually settled down and enjoyed the interview as I started to relax. The respondent gave very fair responses which showed that she was experienced in higher education as she had started lecturing in 1997 at the then University of Transkei.

The other interviews progressed very well, because the first experience had taught me how to handle the situation. As a result, they were so informative and exciting and my confidence grew with each interview. Prof. Mahlomaholo again helped me to make arrangements to see respondents from the University of the Free State. There I arranged for five respondents as well.

3.9.3 Procedure of interviews

The general procedure of the interview was to make sure that the

respondents were interviewed in their familiar surroundings where they could feel relaxed and comfortable and be uninterrupted. Before the actual process could start, I familiarised respondents with the study by giving them a brief background thereof and the proposal to read. Similar questions were asked from respondents, and all questions related to the problems or discourses due to the merging of higher education institutions in the Free State. Responses to these questions were followed up with further questions, probing as to the reasons that the respondents had in understanding the learning guide in the way they did.

Interviews were mainly conducted in English. There was no need to explain the questions since all respondents were specialists in their different fields of specialisations, and all of them were involved in the production of learning guides. It was the university policy for all lecturers to produce learning guides in their courses in line with the SAQA requirements. There was also a committee that was responsible for ensuring that all learning guides produced adhere to the principles and objectives of OBE, PBL and RBL. Reflective Summary (RS) was used to give feedback on the interviewee's opinions and feelings in the interviewer's own words.

This stimulated the interviewee to give more information. The clarifying questions (cl-q) were also asked with care being taken not to make interviewees feel threatened or intruded upon. The structure was largely influenced and followed the flow of information coming from the respondents, not only in content but also in form as well. The interviewer followed up the questions until he and the respondent were satisfied that everything had been exhausted about what they thought about learning guides and their positioning.

The interviews were tape-recorded. What this means is that, although other quality information such as mannerisms, gestures or body language and acting out, scratching, looking out of the window or at the researcher were not included on the tape, the researcher took note of these while the interview was in progress, so such evidence is included in order to add weight to the data.

3.9.4 Elite interviewing

Elite interviewing is a specialised type of interviewing that focuses on a particular type of interviewee. Elite individuals are considered to be the influential, the prominent and well-informed people in an organisation or community, and are selected for interviews on the basis of their expertise in and as relevance to the research.

This study focuses on the discourses that are going on in institutions of higher education in the Free State, and the learning guide is used as the contested terrain. This calls for people with experience on higher education issues, especially learning guides. Their knowledge must not be confined only to learning and teaching in lecture halls, but should spread over to policy, management and administration and politics and culture in relation to current developments in higher education.

All the respondents in the study were well-established academics with a wealth of experience. They were mostly professors and a few doctors. The majority of them occupied influential positions at universities. As academics, they had researched and published articles, sometimes covering the same topic with which the study is dealing. They were promoters of Ph.D. candidates in their respective schools.

3.10 DATA ANALYSIS

In a study by Bezuidenhout (2004: 57), Marshall (1997) is used to indicate that qualitative research is concerned with understanding behaviour rather than explaining or predicting behaviour. This research is dealing with an inquiry which is relatively new and partially explored and, therefore, a qualitative approach suits the study.

Data analysis in qualitative research is an on-going, emerging and literary or non-linear process. Before analysis starts, data are transcribed, which simply means that texts from interviews, observational notes or memos are typed into word-processing documents. These transcripts are then analysed manually. To literally analyse memos, to take up words, sentences, and paragraphs, is an important part of the research project in order to make sense of, interpret and theorise the data. This is done by organising, reducing and describing the data. In this regard Schwandt (200: 7) maintains that an analysis ought to be rigorous, systematic, disciplined and carefully methodically documented. According to Alasuutari (1995: 7) data analysis in qualitative research also refers to:

Comment [Hester35]: Spelling? See reference list?

> reasoning and argumentation that is not based simply on statistical relations between 'variables', by which certain objects or observation units are described.

In other words, when using qualitative analysis as a means to explain or make sense of inquiry, we do not make use as evidence the frequencies or the quantities with which something occurs, but rather elicit meaning from data in a systematic, comprehensive and rigorous manner. This is proved by the operationalisation of Fairclough's Text Oriented Discourse Analysis (TODA) system for data analysis later on in this chapter.

Tesoh (1990: 95ff) has identified some principles appropriate for most

Comment [Hester36]: Spelling in list = Tesoh? Year?

types of qualitative research analysis, which have guided my project:

1. Qualitative analysis takes place throughout the data collection process. As such, the researcher will constantly reflect on impressions, relationships and connections while collecting data. The search for similarities, differences, categories, themes, concepts and ideas forms part of the continuous process.

2. An analysis commences with reading all the data then dividing the data into smaller and more meaningful units.

3. Data segments or units are organised into a system that is predominantly derived from the data, which implies that analysis is inductive.

4. The researcher uses comparisons to build and refine categories, to define conceptual similarities and to discover patterns.

5. Categories are flexible and may be modified during analysis.

6. Importantly, the analysis should try to reflect the respondent's perceptions.

7. The result of the analysis is the kind of a higher order synthesis in the form of descriptive picture patterns, themes or emerging or substantive theory.

The process of qualitative data analysis is also described in detail by van Dejk (1993) in terms of meanings, which are mediated through language and action and tied to particular context. This is contrary to quantitative data, which deals with numbers that may appear powerful. They mean

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little, however, if they are not based on meaningful conceptualisations.

3.11 THE ROLE OF THE RESEARCHER

This study adopts the axiological assumption that refers to the role of values in research. According to Guba and Lincolin (1998), the researcher admits the value-laden nature of the research in a qualitative study and proactive report of his/her values or biases as well as the value-laden nature of information from the field. Guba and Lincolin (ibid) conclude that values in inquiry have pride and place – they are seen as ineluctable in shaping enquiry outcomes.

Comment [Hester38]: List of references?

Carr and Kemmis (1998) say critical social research requires the critical investigation to begin from the inter-subjective understanding of the participants of a social setting, to those participants with a programme of education and, therefore, an action designed to change their understanding and the social conditions. Critical research can be best understood in the context of the empowerment of individuals. Inquiry that aspires to the name “critical” must be an attempt to confront the injustices of a particular society or connected sphere within society. Research thus becomes a transformative endeavour, unafraid and unembarrassed by the label "political", and unafraid to consummate a relationship with an emancipatory consciousness.

Whereas traditional researchers cling to the guardrail of neutrality, critical researchers frequently announce their partisanship in the struggle for a better world. Traditional researchers see their task as the description, interpretation or re-animation of a slice of reality, whereas critical researchers often regard their work as a first step towards a form of political action that can redress the injustices found in the field site or constructed in the very act of research itself. Horkheimer (1972) put it

succinctly when he argued that critical theory and research are never satisfied with merely increasing knowledge (see also Giroux, 1983, 1988; Quantz, 1992).

Comment [Hester39]: List of references?

3.11.1 Transparency as part of research project

Research in the critical tradition takes the form of self-conscious criticism – self-conscious in the sense that researchers try to become aware of the ideological imperatives and epistemological presuppositions that inform their research, as well as their own subjective, inter-subjective and normative reference claims. Thus critical researchers enter into an investigation with their assumptions on the table, so no one is confused concerning the epistemological and political baggage they bring with them to the research site. Upon detailed analysis, these assumptions may change. Stimulus for change may come from a critical researcher's recognition that such assumptions are not leading to emancipatory actions. The source of this emancipatory action involves the researcher's ability to expose the contradictions of world of appearances accepted by the dominant culture as natural and inviolable (Giroux, 1983; McLaren, 1989, 1992a, 1997a, 1997b).

3.11.2 Relationship between researcher and researched

In a study by Sematle (2005) it is indicated that, on the epistemological assumption, qualitative researchers interact with those they study, whether this interaction assumes the form of living with or observing informants over a prolonged period of time or actual collaboration. The researcher's or investigator's observe rational role shifts from that of an "outsider" to that of an "insider" during his or her stay in the field (Guba & Lincoln, 1998).

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Carr and Kemmis (1986), in the same study, explain the relationship between the researcher and the researched as collaborative relationships in which the "outsider" becomes a "critical friend" helping "insiders" to act more wisely, prudently and critically in the processes of transforming education.

3.11.3 The role of language

Sematle (2005) and Guba and Lincolin (1998) state that if the research is based on rhetorical assumption, the qualitative investigator uses specific terms such as credibility, transferability and confirmability. Sematle (2005) notes that words like understanding, discover and meaning form the glossary of emerging qualitative terms. The language used by the qualitative researcher becomes personal, literary and based on definitions that evolve during a study rather than being defined by the researcher at the beginning of a study. Definition of terms is not extensive in the qualitative study, because the terms as defined by informants are of primary importance.

Sematle (2005) uses Guba and Lincoln to conclude that in critical theory the transactional nature of inquiry requires a dialogue between the investigator and the subjects of the inquiry, that dialogue must be dialectical in nature to transform ignorance and misapprehensions into more informed consciousness (Guba & Lincoln, (1998).

3.11.4 Implications of researcher's relationship with researched and the role of language in collection and processing of data in this research

One of the aims of an analysis is to describe both data and the objects or events to which the data refers. Descriptions of meaning are the bases for

the analysis, and are done by the researcher. By so doing the researcher gives meaning to the data in relation to the researched phenomenon. The role of the researcher in qualitative analysis refers particularly to awareness of bias and preconceived ideas, since assumptions may conceal the evidence of the data. Significantly, as Dey (1999) argues, "the danger lies, not in having assumptions, but in not being aware of them". Dey (ibid) also refers to the fact that "qualitative analysis is usually concerned with how actors define situations, and explain the motives which govern their actions". In analysing these, the researcher wants to ensure that this relates to the intensions of the actors involved.

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As this study is aiming at opening space for the dominated discourses, marginalised, disadvantaged, oppressed and disempowered people of South Africa, it has adopted the qualitative approach known as CEQR by Mahlomaholo and Nkoane (2002) (*see* Chapter Three on Instrumentation). Due to the utilisation of the qualitative paradigm, the researcher has employed and operates within the limits and under the guidance of the Critical Emancipatory Theory, which is used as the framework of the study. Consequently the researcher had to use Meulenberg-Buskins's FAI which is compatible with critical theory and qualitative research. The FAI has its basis and origins on critical theory. These circumstances cause the researcher to become part of the research project.

This is based on the following notions:

1. Research fundamentally involves issues of power.

2. Traditional research (positivistic) research has silenced members of the oppressed groups.

One implication of this argument is that a critical researcher can no longer assume that he/she writes up his/her script in an antiseptic, distanced way. Reason (1994) argues that reflexivity has become central to the qualitative critical project, demanding that the complex interplay of a researcher's own personal biography, power relations and status, interactions with participants and what is written be examined. Furthermore, all enquiry is embedded in power relationships and privileged knowledge. To support Reason's argument, the researcher in this study comes from the dominated discourse and has first-hand experience of using learning guides while teaching in an NPDE and ACE programme at university. The learning guide was compiled at the main campus and handed to him as a teaching tool. No other material would be used to help learning guides. Tests and memoranda came from the main campus. The researcher and the researched are both the subjects in this study. The researcher can, therefore, not be regarded as neutral in collecting and analysis of the data.

3.11.5 Thin boundary between researcher and researched

Mahlomaholo and Nkoane (2002) assert that the researcher in CEQR should not be a visitor who is aloof, but should become more human and involved, should be an empathetic listener, should come closer to the researched to the extent of becoming one of them. In the analysis of data the researcher did not project any assumptions or meaning into the data, but gave meaning as related by the respondents on the studied phenomena. The storage of all records is the key to successful and meaningful data analysis in a qualitative study. Schurink (1999) suggests three types of storage and retrieval of information:

1. Master files (which are difficult to access and falsify).

2. Background files (links between data).

3. Analytic files (new material)

Systematic arrangement of these files in the form of coding is a helpful way of prompting, understanding, and organising our insights on subject positioning. This puts the researcher in an advantaged position where he/she is able to open up our understanding of the positioning of learning guides as their positioning is fundamental to the discourses and invoke in various ways the subject positions of this group at the centre of knowledge production, not only by telling their story, but by being listened to and acknowledged as an existing part of the whole, without which the "truth" or knowledge cannot be complete, that any knowledge disregarding this "part" is half dead and half alive and, therefore, hegemony.

3.12 PREPARING QUALITATIVE DATA FOR ANALYSIS

The researcher collected data by means of one-on-one (person-to-person) interviews, documents and observations. As indicated earlier on in this chapter, the researcher as a tutor at a university had been using learning guides since 2002 to the time of collecting data for this research. The data from the interviews had been collected, using an audio tape. It was difficult to subject data in audio form to analysis. Hence the data had to be transcribed from audiotape into a written format before these could be utilised. Data were written on the normal A4 paper in the form of themes. Mouton (2000) in Bezuidenhout (2004) emphasises the accurate collection and transcription of data with as much detail as possible. This was helpful, especially considering that TODA is used in the actual analysis of the data. Corbin (1990) also supports the above observation by saying that transcription of as much data as needed is critical.

3.12.1 What is TODA?

TODA is a system that takes its form of analysis as a narrative practice that is institutionally bound, discursively situated and geopolitically located. As a critical postcolonial ethnographic data analysis technique at the present historical moment, it need not simply be another means of constructing knowledge of the partial (black), the particular and the contingent, but rather new forms of theoretical practice that can engage difference without absorbing, accommodating, homogenising or integrating it into totalising schemes of Western essentialist ethnographic practices.

In emphasising the above, Young (1990:119) says that:

> we need to resist facile forms of postmodern detailism and refuse the appropriation of difference into totalizing identities by ontologizing Otherness and thereby sublating the other within self-possession by using its own alterity and duplicity to effect its deconstruction.

In elucidating the above, Mahlomaholo (1998) writes that TODA technique looks at what the respondent says as text. That text is, therefore, used by the researcher as evidence to substantiate conclusions drawn about the discursive practices informing the construction and production thereof, as well as the very basic and deep social structured issues grounding both discursive practices and the text.

3.12.2 Historical origins of TODA

There is common agreement among scholars that Faircough's (1989) Language and Power publication was the official formalisation and

launching of CDA or TODA (Blommaert & Bulcaen, 2000). It is in this book that Fairclough engaged in an explicitly politicised analysis of 'powerful' discourses in Britain (Thatcherite political rhetoric and advertisement) and offered the synthesis of linguistic method, objects of analysis, and political commitment that has become the trademark of CDA/TODA.

Comment [Hester42]: Spelling? See list of references?

Other critical theorists built onto the foundation laid by Fairclough. Ruth Wodak and Teun van Dijk came up with approaches like discursive social psychology, social-semiotics and work on multimodality in discourse, systemic-functional linguistics, etc. In Wodak's work (1995) reference is made to the critical linguists of the University of Anglia who, in the 1970s, turned to such issues as (a) the use of language in social institutions, (b) the relationships between language, power and ideology, and (c) who proclaimed a critical, left-wing agenda for linguistics.

Another theorist who made a remarkable contribution in the fermentation of TODA to the product it is today is Michael Halliday, whose linguistic methodology is still hailed as crucial to CDA practices, because it offers clear and rigorous linguistic categories for analysing the relationship between discourse and social meaning.

It is not possible to exhaust the list of people who, in one way or the other, contributed to the maturity of CDA/TODA. A universe of mobilised sources was invoked in support of CDA. Pecheux, Rossi-Landi, and Jean Calvet deserve mentioning.

Comment [Hester43]: Spelling? Pêcheux?

Despite the presence of landmark publications and of some acknowledged leading figures, the boundaries of the CDA movement, as well as the particularity of its program, seem to have emerged in an ad hoc fashion. Scholars identifying with the label CDA seem to be united by

the common domains and topics of investigation mentioned above, an explicit commitment to social action and to the political left wing, a common aim of integrating linguistic analysis and social theory and, though in more diffuse ways, by a preference for empirical analysis within a set of paradigms, including Hallidayan systemic-functional linguistics, conversation analysis, Lakoff-inspired approaches to metaphor, argumentation theory, text linguistics and social psychology.

3.12.2.1 A critique of TODA alias CDA

Widdowson (1995, 1996, 1998) has been in the forefront with critiquing CDA. His critique is centred on issues of interpretation and context. According to Widdowson (ibid), CDA blurs important distinctions between concepts, disciplines and methodologies. Firstly, he notes the vagueness of many concepts, like discourse, text, structure, practice and mode. The rhetorical use of concepts from social theory also does not help. Secondly, Widdowson (ibid) argues that, in its actual analysis, CDA interprets discourse under the guise of critical analysis. It does not analyse how a text can be read in many ways, or under what social circumstances it is produced and consumed.

The predominance of interpretation begs questions about representation, selectivity, partiality and prejudice. The most fundamental problem to Widdowson (ibid) is that CDA combines signification and significance and, ultimately, semantics and pragmatics. Texts are found to have a certain ideological meaning that is forced upon them. Schegloff (1997) joined the attack by pointing out that there is a tendency to assume the a priori relevance of aspects of context in CDA, meaning that analysts project their own political biases and prejudice onto their data and analyse them accordingly. Stable patterns of power relations are sketchy and often based on little more than social and political common sense,

and then projected onto (and into) discourse.

3.12.2.2 Is TODA scientific? A justification

Maybe before one responds to the question of whether TODA is scientific or not it would help to locate the positioning of the same analysis technique in this study. TODA originates from the qualitative research paradigm, and specifically CEQR as referred to by Mahlomaholo and Nkoane (2002).

It will therefore be necessary to explain what criticism is in this study so that TODA as a brainchild of critical theory enjoys the same respect and benefits afforded to critical theory and is thereby acknowledged as being scientific. The word critique carries a particular meaning for this study. The type of criticism I have been describing in relation to the researcher as critic is suggested by Teresa Ebert's definition of critique. She writes:

> Critique, in other words, is that knowledge-practice historically situates the conditions of possibility of what empirically exists under patriarchal, imperialist and capitalist labour relations and, more importantly, points to what is suppressed by the empirically existing: what could be (instead of actually is). Critique indicates that what "is" is not necessarily the real/true, but rather only the existing actuality which is transformable (1994: 24-25).

The role of critique in post-colonialism, in what is called resistance postmodern feminism in feminist discourse, is exactly this. Ebert continues:

> It is the production of historical knowledge that marks the transformability of existing social arrangements and the possibility of a different social organization, an organization free from exploitation. Quite simply then, critique is a mode of knowing that one inquires into what is not said, into the silences and the

> suppressed or missing in order to uncover the concealed operations of power and underlying socio-economic relations connecting the myriad of details and seemingly disconnected zones of culture, including the privilege of Western intellectuals and the suffering of subalterns. These are in fact linked through the highly differentiated and dispersed operation of a systematic logic of exploitation and interpersonal division of labour informing all practices in societies globally under imperialist late capitalism. In summary, materialistic critique disrupts that which represents itself as what it is as natural, as inevitable, as the way things are and explores the way "what is" is historically and socially produced out of social contradictions, and how it supports inequality. Critique enables us to not only explain how class, race, gender and imperialist oppression operates so we can change it, but also to collectively build the emancipatory subjectivities we need to carry out the revolutionary struggle (1994: 24-25).

Criticism must move beyond an epistemological mapping of the world towards its transformation. Krupat's (1991) concept of radical cosmopolitanism does not quite ask people simply to discard ethnic and local attachments for more global, as the ethnic and regional are already shot through with other distinct perspectives.

The celebrations of natural science laws to have finally discovered what has eluded human society from the stone age through the dark age, the medieval age to the enlightenment (the Renaissance), were cut short by the two world wars that occurred within a short space of less than fifteen years. These man-made catastrophes threatened to destroy the whole world. At that time positivism had been around for some time, and had established itself as 'the science' on human and social problems.

3.12.3. Knowledge: ever a non-static entity

Qualitative theory or critical theory came as an attempt to improve on where positivism seemed to be failing. Humankind was still suffering and

there was no hope in sight. Hymes (1996) correctly observes that an issue that had gained prominence was that of inequality and the positioning of individuals and groups in contemporary social and political hierarchies. Fairclough and other critical theorists realised that language was at the centre of all the social ills of the time: unequal social power relations, hegemony, racism, sexism, and others.

The qualitative research approach inductively derived a formula that would be used to deconstruct language in relation to text formulation, discursive practices and social practices, hence CDA/TODA. According to Blommaert and Bulcaen (2002), the locus of CDA's critique is the nexus of language/discourse/speech and social structure. It is in uncovering ways in which social structure impinges on discourse patterns, relations and models (in the form of power relations, ideology and so forth), and in creating these relations as problematic, that researchers in CDA situate the critical dimensions of their work. It is not enough to lay bare the social dimensions language use. These dimensions are the object moral and political evaluations, and analysing them should have effects in society: empowering the powerless, giving voices to the voiceless, exposing power abuse and mobilising people to remedy social wrongs.

TODA has known a remarkable success with students and scholars. It has a major forum of publication in the journal Discourse and Society, started in 1990 and edited by van Dijk (see e.g. van Dijk, 1993c); in addition, a European inter-university exchange programme devoted to CDA is now in place, and various Web sites and electronic discussion forums offer contacts and information on CDA projects and viewpoints. This active pursuit of institutionalisation has an effect on what follows.

Comment [Hester44]: Spelling? Earlier on it was van Dejk?

It is worth mentioning one remark of a renowned social scientist, Fay:

"A critical social science is the one that recognizes that a great many of the actions people perform are caused by social conditions over which they have no control, and that a great deal of what do to another is not the result of conscious knowledge and choice. In other words, a critical social science is one which seeks to uncover those systems of social relationships which determine the actions of individuals and the unanticipated though not accidental consequences of these actions" (1975 :94)

He continues to say:

> In practical terms, a critical social science is one which attempts to account for the sufferings and feels the needs of the actors in a social group by giving a historical account in quasi-causal terms of the latent contradictions between the sorts of needs, events and purposes which the social order gives rise to, and the sorts of inadequate satisfactions which it provides (96).

Comment [Hester45]: Page reference?

For Fay this means that a critical social science must become ingrained in the social lives of actors. By becoming part and parcel of the everyday life worlds of the ordinary people, it begins to perform an educative and, ultimately transformative role. A critical social science does not stand outside of the lives of the people and produce knowledge which they may or may not decide to utilise. Rather, such a social science produces theories that explain why they are frustrated and unsatisfied, why they are doomed to continue in this condition, given their perception of themselves in their social order. The critical social scientist tries to show to the actors that, as long as they see themselves as relating to their social order as they do, they will remain thwarted and repressed.

For its emancipatory orientation and the scholarship of scientists, who are indeed commending critical theory/TODA as a science.

Comment [Hester46]: Meaning not clear? Rephrase?

3.12.4 TODA's success in South Africa

This technique has been used successfully in many researches. It worked effectively in an M.Ed. dissertation entitled "Learners perceptions of their teacher and how these relate to their performance: An analysis of one Grade 11 class in a Mangaung high school" (Matho, 2001); an M.Ed. dissertation entitled "Gender Differences in Black Learners Attitude Towards Mathematics in Selected Phuthaditjhaba Secondary Schools" (Sematle, 2003); and in a D.Ed. thesis entitled "Signification of African cultural identity, individual African identity and performance in mathematics among some standard nine pupils in Mangaung High Schools" (1998).

3.12.5 The structure of TODA

TODA uses the constitutive effects of discourse as its salient features: (a) the formation of social identities (either individual or collective); (b) the social relations between social identities; and (c) the development of systems of knowledge and belief. They are arranged in no particular order since no one comes before another and they occur in an integrated dialectical relationship.

There are three perspectives or dimensions from which TODA engages with data in order to expose the important clues as to the underlying historical conditions of the production of the phenomenon under diagnosis. These perspectives are discussed below.

3.12.5.1 The first dimension: discourse as a text

This refers to the linguistic features and organisation of concrete instances of discourse. Choices and patterns in vocabulary (e.g. wording, metaphor), grammar (e.g. transitivity, modality), cohesion (e.g. conjunction, schemata) and text structure (e.g. episode, turn-taking

system) should be systematically analysed. Mostly, learning guides are formulated exclusively by whites in South African higher education institutions and, as a result, they carry the viewpoint of the dominant discourse (see Chapter Four). Under these states of affairs the culture of the dominated discourse (black African culture) (*see* Chapter Four) becomes excluded. It is logical for the researcher to agree with Fairclough on the argument in this dimension: texts (learning guides) as discourses directly or indirectly sympathise with and promote the dominant discourse. Another essential strategy to analyse and expose texts/learning guides as instruments for domination is to look for the absences of revolutionary vocabulary from the text. Fairclough could be referring to these absences when he talks about choices and patterns of vocabulary. The change from the Reconstruction and Development Programme (RDP) to the Growth, Employment and Redistribution (GEAR) policy is a good example. The wording is carefully chosen in such a way that it is easy to masquerade GEAR as similar to or even better than RDP. That is why GEAR is legitimised despite current retrenchments and the daily skyrocketing of fuel prices. A decade into democracy there are still no job opportunities, but South Africa's economy is nevertheless ranked among the best in the world. All policies in South Africa today are in line with the concept of globalisation. This concept originated and belongs to the West. South Africa is doing everything to conform to world standards as demanded by globalisation. It has been stated in Chapter Two that merging higher education institutions was a copycat of Europe trends.

A learning guide of OBM 122 in the ACE program at the University of Free State states that the teacher as classroom manager has been put there by God to manage the class for successful and effective teaching. By implication, this may mean that the teacher's authority in class is unchallengeable – by being a God-appointee he attains the status of

knowing everything that needs to be known by the learners in life. Where is creative learning and critical thinking in this situation?

The gist of the argument here is that the learning guide does not present or represent the 'truth' or 'reality'. Kress (1990) supports this view by pointing out that "the speaker (or writer) expresses ideological content in text and so does the linguistic form of the text... selection or choice of a linguistic form may not be a live process for the individual speaker... but the discourse will be a reproduction of that previously learned discourse. Texts/learning guides are selected and organised syntax forms whose content structure reflects the ideological organisation of a particular area of social life. Knowledge, as with wealth, is divided unequally in South Africa and suffers the same fate.

3.12.5.2 The second dimension: discourse as discursive practice

Discourse as discursive practice means something that is produced, circulated, distributed and consumed in society. Fairclough (1992) sees these processes largely in terms of concrete linguistic objects (specific texts or text-types that are produced, circulated, consumed, and so forth). Approaching discourse as discursive practice means analysing vocabulary, grammar, cohesion and inter-textuality, which are three aspects that link a text to its context.

One point that came up in defence of the learning guide during the interviews in the collection of data is that the students from the dominated discourse cannot afford textbooks, because they are expensive. A question raised by a certain respondent was whether it should be that quality is forsaken for the affordability of a learning guide. He argued that it was possible to produce a rich learning guide with lofty and sophisticated material in its content for the benefit of the learners.

The cheap and ideologically biased learning guide is produced and circulated for consumption among unsuspecting learners, and reproduces the status quo.

If the films/soapies on SABC (Generations, Isidingo, Muvhango, The Bold and the Beautiful, etc) were to be classified as texts (in fact, they originally occur in text form) it would be right to ask whose culture do they promote. An emotional debate has ensued nationally on the passing of a Bill that abolishes virginity testing (ukuhlolwa kwezintombi). Virginity is not important in the Western culture, hence the promotion of the use of condoms. However, to the black people it is something sacred. This could actually help in fighting the scourge of HIV and AIDS. In all the above examples of texts (films, learning guides) the compilers or writers make a lot of money. They kill two birds with one stone by the circulation of these texts: financial gain, and promoting and sustaining the status quo.

Concern on the circulation of these texts is also raised by Aronowitz when he points out:

> To fully understand the ideological impact and manipulative function of current media presentations, it is necessary to appreciate the multi-layered character of contemporary mass culture. In addition to the overt ideological content of films and television... transmitting new role models, values, life styles to be more or less consciously emulated by a mass audience... there are also a series of covert messages contained within them which appeal to the audience largely on the subconscious level (1993: 53).

The university, as a battlefield where the two sets of discourses fight, should be seen and recognised as having a particular set of relations with the dominant discourse/society. These relations define the university as neither a locus of domination nor locus of freedom. Instead,

the university, with relative autonomy, functions largely to produce and legitimate the knowledge skills and social relations that characterise the dominant power relations in society. At the same time universities, like other public institutions, contain points of resistance and struggle, and it is within these spaces that the ideological and material conditions exist to produce oppositional discourses and practices. However, the researcher is of the opinion that the structure of universities in South Africa is currently inextricably tied to the interests which suppress the critical concerns of intellectuals willing to fight for an oppositional public sphere. Such interests can be dismantled in favour of more radical practices only through the collective efforts of resisting intellectuals.

3.12.5.3 The third dimension: discourse as social practice

This refers to the ideological effects and hegemonic processes in which discourse is a feature. Hegemony is concerned with power that is achieved through constructing alliances and integrating classes and groups through consent, so that the articulation and re-articulation of orders of discourse is correspondingly on stake in hegemonic struggle. The freedom of speech granted to academics and the autonomy of institutions of higher education is used and benefits the dominant discourse (the state) in its endeavours, the maintenance of the status quo.

All material produced under these circumstances reproduce the prevailing social power relations. Hence the positioning of the learning guide is an instrument of domestication by the dominated discourse, because it is either openly in support of or "neutral" about the prevalent social order. In this way the learning guide becomes an element of hegemony. It is at this level that Fairclough (2000) sees small spaces and possibilities of change. He says: "Hegemonies change; and this can be

witnessed in discursive change, when the latter is viewed from the angle of inter-textuality". The way in which discourse is being represented, respoken or rewritten sheds light on the emergence of new orders of discourse, struggles over normativeness, attempts at control and resistance against regimes of power.

3.13 CONCLUSION

As a qualitative project, the whole study is biased towards giving full recognition to the respondents. This study, being grounded on a critical emancipatory paradigm, violates the universalistic nature of reality and other positivistic laws. In so doing, nothing is done to devalue the scientific value of the study.

The opinions of Aronowitz and Elliot are used to substantiate the above statement:

> Whenever we disburse with values, political considerations or historical context, our attempt to understand the situation we are researching is weakened. Our appreciation of an educational situation is contingent on the context wherein we encountered it, the theoretical frames we brought with us to the observation. Cartesian-Newtonian modernism has told us that our research must serve no specific course: but critical post-modernism has caused us to realize historical period produces rules that dictate what non-partisanship entails. In other words, different rules privilege different causes. Thus what we see as a research is shaped by particular world views, values, political perspectives, conceptions of race, class, gender relations, definitions of intelligence and so on. Research, thus, can never be non-partisan for we must choose the rules that guide us as researchers; critical theory's exposé of the hidden ideological assumptions within educational research marked the end of our innocence (1993:60; 998: 214).

To be critical is to assume that humans are active agents whose reflective

self-analysis, whose knowledge of the world, leads to action.

CHAPTER FOUR: ANALYSIS AND INTERPRETATION OF RESULTS

4.1 INTRODUCTION

This chapter presents data gathered, analysed and interpreted through qualitative strategies as discussed in Chapter Three. Although initially the intention was to have a sample of 15 participants in this part of the research, because of factors beyond the control of the researcher, only nine ultimately participated, as these were the only ones that availed themselves for the interviews. The other six participants were unavailable despite the elaborate prior arrangements made with them and their faculties/schools.

However, the unavailability of six out of the anticipated total of 15 academics does not in anyway detract from the usefulness and validity of the findings presented herein, based on the interviews with the nine, because what is important in using qualitative strategies is not the number of respondents, it is rather the information produced. Duncan (1993) in Mahlomaholo (1998) convincingly argues that large sample sizes sometimes yield information that cannot be managed and adequately analysed. He also notes from Potter and Wetherell (1990) that "…samples of a hundred texts would often simply add to the labour involved without really producing anything more significant than a sample of what, for example, ten texts would have produced" (1993: 73).

Comment [Hester47]: List of references? Secondary source?

4.2 FOCUS OF THE STUDY

This chapter therefore focuses on the positioning of learning guides through the capturing of the discourses going on in Free State higher

education institutions, especially after the mergers. The point here is to show that merging the HBIs and HWIs has resulted in a confrontation between the dominant and dominated discourse. The debate ensues from the basis of the difference of opinions on the transformation of higher education in South Africa between the two groups. Furthermore, in this chapter, in order to avoid repeating the discussions in Chapters 1 to 5, reference will only be made to the relevant chapter and or subheading where more details are supplied. Chapter 4 will thus relate and interpret the findings in the context of the argument and theory informing this study. As discussed in Chapter 3, the procedures followed in this analysis and interpretation are those of TODA although attention will be given exclusively to the discursive practices and social practices informing the production, dissemination and consumption of particular meaning constructions identified (Fairclough, 1992).

The researcher had no assistants and, therefore, had to single-handedly read transcripts of interviews very closely about five times each on an average just to ensure thorough understanding. Each of the two factors, namely the analysis of positioning of learning guides and discourses in Free State higher education, was looked at separately. Under each of these factors the researcher compared notes of what he came to identify as the major or essential issues around which each of the interviews revolved. The major issues were compared with and contrasted among the two groups of the dominant and dominated discourse. The researcher realised that all interviews seemed to revolve around almost similar major points, but the dominated culture gave different responses from those given from the dominant discourse.

These major points became the sub-themes that had emerged from the interviews, or texts as Fairclough (1992) would assert. These texts of dominant and dominated group were constituted into two sets of corpora

because there were more similarities than differences within the group of dominant and dominated discourses respectively. Then, from the theory discussed in Chapters 1 to 3, identifying the dominant and emancipatory discourses, it was possible to find similar meaning of the two factors. The same connections were found between the dominant discourse and the dominant culture.

The theory had mapped out the two discursive practices in forming the construction of texts being analysed. The researcher's theory (see Chapters 1 to 3), first-hand experiences/knowledge of the social structure in South Africa and being a part-time lecturer in one of the merged institutions of higher education in the Free State, helped to illuminate these connections (between discursive practices and texts) and contrasts between the corpus of the dominant and dominated discourses respectively. Details are supplied in subsequent sub-headings to give further substance to this.

Lastly, it needs to be pointed out that reference to particular extracts in this chapter will be through the identified labels, namely LMN and FGH which distinguish one interview transcript from the other, as reflected in the list of acronyms of this thesis.

4.3 POSITIONING OF LEARNING GUIDES IN FREE STATE HIGHER EDUCATION

There were two positions from which meaning could be derived.

As argued in Chapters 1 and 2 of this study, the distinction between the dominant and dominated discourse seemed to be drawn along racial lines, with black academics feeling strongly opposed to the use of learning guides in the Free State higher education institutions. The

dominated discourse represented the marginalised, disadvantaged and poor people of South Africa. On the other side, dominant discourse represented white interests, the advantaged and privileged class and its culture. The issue was not so much the use of learning guides *per se*, but that learning guides offered the two groups the terrain for debate or an outlet to voice their concerns and aspirations for protecting or moving towards the centre.

It was important for the dominant and dominated discourse to access and protect the centre, because it positioned and ensured any of its occupants greater influence on knowledge/power relations. Thus, inasmuch as a more systematic and exclusive analysis and discussion of data referring to dominated and dominant discourse was to be attempted, the obvious outflow of debates into positioning of learning guide could not be avoided.

The data gathered from the nine respondents at this stage of the study form the basis of the findings reported in Chapter 5, that the dominant discourse differed from the dominated discourse in terms of how it constructed meaning of positioning of learning guides. This section intended to illustrate this point. It also showed that the differences between these two groups were a reflection of the two different positions from which meaning was being constructed, namely in tandem with the dominant and dominated ideology that defines Africans or blacks in negative terms. On the other hand, there was a counter-hegemonic and emancipatory ideology within which Africans or blacks and their culture were defined positively in direct opposition to how the dominant ideology tended to do, as has been thoroughly discussed in Chapters 1, 2 and 3 of this thesis.

4.3.1 Sub-themes systematising discussion of effectiveness of the

use of learning guides in facilitating teaching in higher education institutions in the Free State

The analysis of all nine scripts of the nine academics that were interviewed yielded six sub-themes showing two different discourses that are being carried out in higher education institutions in the Free State. The six sub-themes are:

(i) The dominant culture regarded the learning guide as a necessity without which it could be difficult to facilitate teaching and learning in higher education institutions. On the other hand, the dominated culture saw the learning guide as an instrument at the disposal of the dominant culture for domesticating black people. The learning guide restricted and limited learners from searching for information in the library, on the internet and other sources, because information was already packaged in it and all assessment was based on the content of the learning guide. As a result, it became useless to go and search for further information elsewhere.

(ii) The group of the dominant discourse/culture did not believe that the learning guide excluded black culture (and others). This group saw the learning guide as neutral and not taking any sides in the two discourses in contest. The opposite of this statement was true for the dominated discourse, since they were not involved in the compilation of the learning guides, and because the compilers were white, they argued that the learning guide represented only the dominant perspective. They saw the learning guide as entrenching and legitimising the dominant culture at the expense of the subaltern culture. This position and assumption was further intensified by the reluctance of the white academics in acceding to their call to be included in the process of compiling the learning

materials.

(iii) The dominant culture had problems with the Africanisation of higher education. To them that would be problematic, because South Africa is a diverse society; hence it would be difficult or impossible to include all the different cultures in education. Their fear was that Africanisation would erode all present knowledge and replace it with the African knowledge. The dominant discourse believed that knowledge was neutral and factual and, therefore, should not include any culture. The dominated discourse argued for the Africanisation of higher education. They believed that presently higher education was Eurocentric and, as a result, did not serve the purpose of the African people and, therefore, advocated for the adoption of an Afrocentric approach and framework in knowledge production that would work for and towards the realisation of the African Renaissance.

(iv) The dominant culture did not think there was any financial gain made either by the compiler or university from the compilation of study guides. Instead, the learning guide was seen as the only alternative for poor rural students who could not afford to buy expensive books and access libraries. The dominated group felt that the dominant group made money from the learning guides. Most references in the learning guide were to books written by Afrikaner academics; this benefited those authors financially when the books were bought.

(v) The dominant group regarded knowledge/learning guide as neutral and did not see any need for change of this teaching strategy as opposed to the view of the dominated group, which maintained that knowledge by its nature was not and could never be neutral.

The claim for the neutrality of knowledge was regarded as a means for the maintenance of the status quo.

(vi) The dominated group was struggling to get promotions at the merged institutions as opposed to the dominant groups who were easily promoted. This substantiated the view held by the dominated culture that transformation of higher education in South Africa was only technical and indeed non-existent where it mattered most. Differential treatment was still practised which marginalised and discriminated against the dominated group.

It should be indicated that most of the sub-themes were clearly demarcated and watertight from one another as the above discussion shows. This was due to the fact that all respondents were well-experienced academics with Ph.D.'s, and heading specific departments in their respective institutions. To substantiate the above, the discussion will now focus its attention on empirical data on each of the six themes from the abovementioned nine scripts.

4.3.2 Articulation of the effectiveness of learning guides in the facilitation of teaching and learning in higher education institutions

The marginalisation and the exclusion of blacks/the dominated culture from merged institutions seemed to be high on the agenda of the subaltern culture, immediately the question on the effectiveness of learning guides was raised. From interview LMN, the following came to the fore:

R1*: My view is that...eh you could have really a multitude of objectives in the use of a learning or teaching guide, you know the recent history that*

we come from as a country, that of normalisation as people like Foucault would say, where you want to centralise control, to make everybody conform, and so you want to reproduce the status quo. You can do that with a learning guide that everybody conforms to the dictates of that which is contained in the learning guide. At higher education this is where people rely about 100% on the guide. But the alternative way of looking at learning guides is it can be used as a crutch where its just something that people can lean on when the they are tired, whereas the journey is still continuing, where there's a number of multitudes of other guides or support systems other than the learning guide in teaching. So, what I'm saying is, amongst the many ways of facilitating teaching with learning guides there are at least two that stand for me. The first one is where you use learning guide for support purposes, and the other way where you use the learning guide for the reproduction of the status quo. So, there are other ways of looking at learning guides, but those two for me are important in the merging of institutions.

R2: Well in my brief encounter with this method I found it to have many flaws. For example, we were used to the old system where students would be requested to go and look for information in the library and get as many sources as possible, but now with this new method you'd find that everything is kind of packaged – you don't have to go anywhere, as a result I have tried to compare some students who went through the old system and those of the new system. The new system, in my opinion, does not prepare our learners for independent thinking, as long as you are able to regurgitate what is in the learning guide, it's okay. You don't even have to use other words that are not used in those learning guides. So, in my opinion it makes learning not enjoyable because, everything is ready made, tailored to whoever was preparing the material, so I think it's not helping our students to think independently in other situations except for passing examinations.

R3: You made it clear from the beginning that we have two discourses at the time of the mergers, the dominant discourse, the people who belong to that discourse being whites were so intelligent to rush forward and make sure that they maintain their position. I say so because, in the past, white institutions were using those study guides to fill in the missing words or name five factors – you just write that in your assignment or give the functions of so and so. But in black institutions you would be given a topic like critically discuss the theory of so and so for ten pages. Then you had to go to the library and search for information and put it together – make your own critique. So when the institutions merged, the whites realised that they were going to lose power, and the one thing that whites do not want to lose is power in is education. They are so generous and of late they allow us into many positions, but when it comes to education, whites do not want to lose power. If you take black children to a white school, they will definitely take their children away from that school. You have a situation where the school has 100% black learners and the staff being 100% white. So, when it came to universities they realised that they had to maintain their position and the best way in which to do that was to use the learning guide, because it is easy to follow. You are given a theory for example on Piaget, and then you have this guide which tells you to read page so and so and answer this question. So yours is just to look at the question and go to the page. You put them from that page and in some cases the answers are bulleted. If there are ten bullets on page 17, the question will say "read page 17 and mention 10 functions on whatever". So it's easier to follow and most unfortunately nowadays learners (black learners) do not want to work hard, so they find study guides easier to follow and unfortunately it's a parrot-like teaching from which you don't gain anything. If you are just to mention five stages of Piaget theory, read page ten, you go to page ten and just look at those stages and put them together, you have not learnt how to search for information. Now under the

dominated discourse which was previously used by the predominantly black universities, you would go to the library and struggle to search for books until you knew how to use the library, for example, the shelf of psychology and sociology is this one. Even in that shelf you would still learn how to search for the best book, for the topic and even in that book, you had to trace on your own which are the best pages relevant to the topic. On top of that you would again learn to access information on your own and sift it, give only the relevant facts that are needed. Now when you look at the learning guide, it is compiled in such a way that even a person who did not attend at university can teach there, because yours is just to follow the learning guide. The compiler takes appropriate books from the library, appropriate chapters and the appropriate pages. So when it comes to learning, all the material is there – yours is just to crème all that is in the learning guide. So we will remain dominated. We will have illiterate graduates, where graduates cannot be able to do assignments because of spoon-feeding. However, the present system of education is facilitating that, because it does not pressurise learners to work hard from secondary school level. When these learners go to university they are happy to be given these very materials.

R4: Well thanks Mr. Hongwane. I must clarify you on the issue of merging. In our case we have been incorporated by government into Southern University (a pseudonym) – merging is another thing. You go there as equal brothers, but now incorporation means we have been swallowed by the other institution, so the debate is not from an equal level. We feel that Southern University is our big brother and we are a small brother. As far as the learning guide is concerned, as you know, under the University of the North in the past we used to refer our students to the library for writing their assignments, but with the study guide that we are making use of at the present moment and, as you know that they have done away with all the teaching material that was used by the former university, with this

new university we received ready made materials and sources attached to the learning guide. From my point of view, at the Southern University as traditionally a former Afrikaner university, most of the resources are from Afrikaner authors, like Pretoria University, Potchefstroom, and Stellenbosch and so on. I ask myself where are authors from Wits, Cape Town University and Natal for instance – with liberal thinking? So it's a problem to me because I am a student from these liberal institutions and I know their approach. They believe in meta-theory and with Southern University it's fundamental pedagogics which is more Christian-based and believes in absolute knowledge. So their materials encourage our students to memorise the absolute knowledge from the Afrikaner thinkers and, in an institution of higher learning, we expect students to have global or wide thinking and get information from different theorists/scientists. My concern is that the learning guide makes people to be lazy to go to the library to search for more information. They concentrate on the learning guide only because they know that everything they need for tests and exams is in the learning guide, not the other sources.

R5: I believe the so-called modules make learners to be stereotyped, depend solely on the module. They do not go outside the module and gather additional information. The only information is that in the module.

The above conversation was triggered by the researcher's question that asked the respondents to share their own views on the effectiveness of the learning guide in the facilitation of teaching and learning at higher education institutions. From this conversation it became clear that the learning guide was not received well by the dominated culture, but was viewed as an element of oppression and the maintenance of the status quo.

Universities, as centres of knowledge production, are not only

responsible for academic excellence but should also produce quality and productive human resources. The notion of lecturers as simply transmitters of existing configurations of knowledge is strongly rejected by this study. Instead, intellectuals must be accountable and responsible in their teaching for the ways in which they address and respond to the problems history, human agency and the renewal of democratic civil life.

The scenario created by the dominant discourse above closes any possibility of black academics playing meaningfully any role of being public intellectuals who are, as mentioned earlier on, expected to be always implicated in the dynamics of social power through the experiences they organise and provoke in their classrooms. The learning guide impedes creative thinking in both the learner and the lecturer in that it encourages both to concentrate on the guide only. In other words, the learning guide restricts and limits lecturers and students to the compiler's perspective of knowledge without exposing them to the wider worldview which enhances their ability to make relevant and meaningful understanding of their current conditions. In critical theory, knowledge should empower the marginalised and the oppressed, and manifest itself in their emancipation from the undesired condition. The hands and feet of academics belonging to the dominated group have been fastened, and they have been muzzled and prevented from speaking their minds or doing anything else except to recite the learning guide content. All this is against academic freedom which Nixon (1998) has earlier on described as the freedom of academics to speak their mind, to teach according to their interests and to enjoy the security of tenure. It is quite frustrating and demoralising for a Ph.D. academic with 15 years of lecturing experience to find himself having to teach with a learning guide compiled by someone else – at worst, a master's graduate. This problem may be compounded where the lecturer has an approach or perspective on knowledge that is different from or conflicting with that of the compiler of

a learning guide.

The university should offer a stage or space where the "African voice" is heard. Transformation of higher education in South Africa should not only be technical, viz. changing names and merging the HBIs and the HWIs. It should rather also seek to include the African experience or knowledge into the agenda. The researcher fully concurs with Ajayi (1996) when he says that one of the challenges facing African universities in the last decades in post-colonial Africa has been the transformation of these institutions from being Western elitist institutions to being African institutions with sentimental attachment to their African societies.

This would fulfil the vision of Kenneth Kaunda, former president of Zambia, in his address at the inauguration of the University of Zambia, which captured the pride and identity which initially hailed it as the coming of university to Africa. Kaunda he stressed that the people of Zambia had every reason to be proud of the university. He claimed that the University of Zambia was "our own university in the real sense" (Ajayi, 1996).

The researcher wonders about the "real sense" in which the dominated African people can now, after the mergers, claim that the higher education institutions are their own, if they dare to do that. In the new dispensation, dominated and marginalised groups find themselves even further down away from the centre of knowledge production, even worse than before, when they were free to push the agenda of making fellow African people aware of colonialism and its effects on the African continent. Today, however, after transformation they are bound to promote the positivistic-oriented knowledge of the dominant discourse. The learning guide thus becomes a domesticating tool to both the lecturer and the student. Nothing out of the scope of the learning guide is

done. The learning guide does not produce the product that qualifies for Nyerere's description of a university:

> ...an institution of higher learning, a place where people's minds are trained for clear thinking, for independent thinking, for analyses, and for problem solving at the highest level (Ajayi, 1996).

The university should, therefore, produce free- and critical-thinking people. What educators need to do is to make the pedagogical more political in addressing both the conditions in which they teach, and what it means to learn from a generation that is experiencing life in a way that is vastly different from the representations offered in modest versions of schooling. This is not to suggest that the present system of higher education does not attend to the popular African culture, but that it does so on very problematic terms, which always confines it to the margins of curricula.

The learning guide has succeeded in maintaining the status of dominant academics in South Africa as observed by Webster (1982) when he argued that most academics have become the servants of apartheid and others who struggle develop a social science of liberation and try to link social science with the practical activity of the majority of South Africans. The latter group that Webster is speaking about has diminished since the introduction of quality control through the learning guide.

This new method, the use of learning guides, is useful but very limited because of its theoretical inability to challenge and take up the relationship between identity and power, biography and the commodification of everyday life, or the limits of agency in an increasingly globalised economy as part of a broader project of possibility linked to issues of history, struggle, and transformation. It is impossible

to promote political education, as explained by Peter Eubank, with a learning guide. Eubank (2001) regards political education as central to critical pedagogy and defines it as “teaching students how to think in ways that cultivate the capacity for judgement essential for the exercise of power and responsibility by a democratic citizenry... A political as distinct from politicizing education would encourage students to become better citizens to challenge those with cultural power as well as to honour the critical traditions within the dominant culture that makes such a critique possible and intelligible". A political education means decentralising power in the classroom and other pedagogical sites so that the dynamics of those institutional and cultural inequalities can be addressed that marginalise some groups, repress particular types of knowledge and suppresses critical dialogue.

Comment [Hester48]: List of references?

On the other hand, politicising education is a form of pedagogical terrorism in which the issue of what is taught, by whom and under which conditions is determined by a doctrinal political agenda that refuses to examine its own values, beliefs and ideological construction while refusing to recognise the social and historical character of its own claims to history, knowledge and values, politicising education silences in the name of a spacious universalism, and denounces all transformative practices through appeal to a timeless notion of truth and beauty.

For those who promote a politicising education, democracy and citizenship become dangerous in that the precondition for their realisation demands critical enquiry, the taking of risks and the responsibility to resist and say no in the face of dominant and forms of power. All the above characteristics of a politicising education fit the learning guide.

4.3.3 The dominant culture's view on learning guides

On the other hand, the dominant discourse group firmly believed that the learning guide was a necessity in higher education especially taking into considerations that most rural, black students were too poor to afford to buy expensive books and access city libraries. The responses of interview FGH was a direct contradiction of the other interview. The conversation went on as follows:

R1 especially in the natural sciences can be used for or against culture. Education, accordingly: I know there was a big debate at X you know all that time. Actually, in all the years that I have been involved at X University with the whole issue of study guides or study manuals, you know and I think we distinguished between the two. On the one hand we said the study guide was a very short, concise... just a guide you know for example with your references to reading material with your sources etc., whereas a study manual will be a more comprehensive eh... learning guide including not only the references to reading , but with most of the reading material itself. So over the years what I have to view as a compromise situation is to use a study guide on the one hand which is a concise one with your outcomes, tour references to your sources with short overviews of the content with some certain activities that is etc. but then include a reader also, not as part of the study guide but a separate – not containing all the material, lets say about between 60-70% of the sources that are referred to in the study guide. That is the compromise situation that I have worked out for myself over the years and, why I came to conclusion, was that we are dealing with many students who often struggle to buy prescribed books. What we do is we include about 60-70% of the material in a reader, but on the other hand, we have put that which we want to make it accessible as possible...the sources to the students even if let's say from deep rural areas of Transkei (I'm not sure where you are from,

are you from the Free State... oh KZN – surely you'll know that the deep rural areas of KZN are without your good supportive library infrastructure for instance.) I mean students battle often just to get to the library at university campuses. They often only come in for the contact sessions and many of our contact sessions now as they are resource-based... they very few and between... maybe once per month perhaps especially on post-graduate level, so that is my compromise that we include 70% of the material in the separate reader distributed to students at the beginning of the semester. But on the other hand, I have also made it so that, for example, you cannot make students sit through a qualification without really having had the experience of getting into a library looking for some material on their own, and another part of that is really also even only buying one prescribed book for the very qualification. So I know at X often we tried to include everything in the study manual you know, but as I said, my compromise position would be then to include most of the material but also to have about 30-40% of the material either as a prescribed textbook which students have to buy or then other prescribed material that is available in the library. And I make sure it is available in the library because I strongly believe that, for example, let's take an honours degree – I mean, I don't think the student can go through an honours without having had the experience of looking for some material or if just buying one book for the year. Ja, that's really my compromise situation. Do you understand what I'm trying to say? So I can show you some of my material just to have an example. I first want to confirm what I'm saying. This is the study guide which is not a thick document. I have indicated sources for students available in the library. Place some responsibility on the students to get some material. Well, you can ask me whether it works ... I think it is not working perfectly, but I think it's best for the moment (under the circumstances). I think in 30 years perhaps we may move to the other side – we have 30% in the reader and more on what the students must find for themselves. But at the moment I think we are

faced with certain realities – being in the deep rural situation, finances often a problem, getting to the library you know. So that's my compromise position at the moment.

R2: You want to know my views about the effectiveness of learning guides in the facilitation of teaching. I don't have a straight forward answer to that question because there are ... as academics we are the people who produce the guides and in producing the guides we take into consideration the syllabus and the learning outcomes that we would like to achieve – we use them to facilitate learning especially that textbooks are very expensive, so learning guides become handy, but now there are students on the other side who have to, who are the recipients of the learning study guides, I should think the effectiveness of the learning guide will depend on how fruitful you are as an academic in actually presenting the lesson, the learning guide may be good, but if you as an academic now don't facilitate learning as expected in the learning guide, you may not achieve the objectives that you set to achieve. What I'm saying is that it depends on you as a lecturer, on the person who is going to use the study guide – I'm not so sure whether I'm answering your question.

R3: Well I have read through your protocol, and I've identified what your discourse will be, whether there will be this dominant factor where you give your learners specific information in a learning guide, but remember I come from a scientific environment where we deal with more factual aspects, the students must learn facts that had been established. You know you cannot actually in that sense lead a learner into your own perspective, because they must know the facts. So, I specifically find the learning guide a good tool to facilitate the learning and to ensure that all the learners know exactly what they must study, how they must study, what outcomes they must reach, and also to guide the process of learning so that they all can assess themselves through the learning guide, because

I see the learning guide as a guide that guides the students through the whole learning process. Where they will be able to reflect on what they know and don't know after having gone through a specific unit or whatever... I can imagine that in Social Sciences the issue will be different, but humans are in the natural sciences or the biological sciences. I mean I teach anatomy, the muscles in the arm are the muscles, and that's what we want students to do, we use the learning guide to help them to reach the outcomes of the course. For instance in a program like radiography they must be able to do an X-ray, that is an outcome and we use the learning guide to facilitate the learning, to help them reach that. There is nothing we cannot ask them like in Social Sciences and bring in our own perspective.

R4: I think basically it depends on the ... for instance the faculty or going down the school or going down the department or going down the course itself. For instance I strongly believe that for undergraduate programs the learning guide is valid, especially if ... first years, they need some sort of guidance on paper what you are going to tell them verbally is not going to stay long in their minds, but if there is something that they can refer to and say this is what my tutor or lecturer said in my class – you are supposed to do for the whole semester or year written down, for instance, schedule of classes, when are tests written, assignments submitted, I think it is essential to have such a guide especially now for undergraduates, but now if you move further to honours, masters and what, it is not necessary to have a learning guide or whatever. You can only help learners as to how they can write a proposal, guidelines on how to write research articles, how to write research report. It's just mere guidelines, on research of course you can still go to a research book you know as postgraduate to read further how it is that the proposal is regarded as a good research proposal, what things must you consider when you write your final research report. So it goes both ways.

The above conversation with the respondents of the dominant discourse differs markedly from the one of the dominated discourse. The dominated discourse group's views on the effectiveness of the learning guide in facilitating teaching in higher education institutions was steeped more in sympathising with the poor rural students who could not afford to buy textbooks and access libraries. Discursively and regarding this as a grand narrative will reveal that the learning guide is at the centre of all teaching and learning activity at higher education institutions at the moment.

4.4 CULTURAL EXCLUSION THROUGH LEARNING GUIDES

4.4.1 The dominant culture's view

The members of the dominant discourse do not agree that the use of learning guides promotes the dominant culture at the expense of the other in higher education institutions. These respondents, in favour of learning guides, regard knowledge/learning guide as neutral and, therefore, do not see any need for a change in this method of teaching. These respondents believe there is no way in which facts, especially pertaining to the dominant discourse, should remain apolitical.

The following conversation during interview FGH attests to this fact:

R1: I can imagine that in Social Sciences the whole issue will be different, but the Humanities are in the Natural Sciences or the Biological Sciences, I mean I teach anatomy, the muscles in the arm are the muscles and that's what we want the students to do, we use the learning guide to help them achieve the outcomes of the course. For instance in a program like radiography they must be able to do an X-ray, that is an outcome, and we

use the learning guide to facilitate the learning, to help them to reach that. There is nothing ... we cannot ask them like in social sciences bring in our own perspective.

R2: I mean you are touching on the issue of values in education, perspectives of life, the school of thought as you've said, your philosophical point of departure. My personal view is that teaching and learning can never be value free. I mean it cannot be neutral – we all come from a certain environment and from certain perspectives. It's impossible to be totally value free and I think what I do believe is that you must expose your students to as wide schools of thought as possible. You can convey your own values to a lesser extent, perhaps towards the end of the module in a bit more detail, but be very careful, I would say at the start of the module, for example, you know there you should really unpack the different examples of schools of thought as far as possible. Of course, if I take for example my field is Inclusive Education, the whole issue of eco-systemic perspective is to my mind at the moment the best school of thought. It comes through in the study materials also that I think is the best way to have theoretical background for inclusive education at the moment. So I'm not shying away from that. If, on the other hand, you pick a natural perspective of one way on the school of thought at the moment, it is really encompassing the fields. That having been said that one can never give that as the ultimate – you must try the various theories or schools of thought as much as you can, and help learners in preparing schemes of learner's development of cognitive schemes. Eventually you must help students to get to this commitment with relativism. Eventually they must decide which line of thought they take. I don't think you can ever be value free. (I don't think it should be indoctrination, definitely not. I'm very clear on that one. It should be exposure as far as possible. But you can, as a lecturer, with the knowledge/background that you have... you also have responsibility to put forward one or two from all these

schools of thought that you think deals best with the field at this moment. (laughs) Long story but I hope I'm answering your question (laughs)... Yes, I say it cannot be value free, but it must not be indoctrination. We try to promote critical thinking. I think it links with cultures that you have spoken of. I rather call it institutional culture rather than racial culture... that is a huge issue. Coming from a black university I am not 100% sure whether we ... how can I put it now, I think Minister Kader Asmal when he went for this merging, many black institutions had serious reservations, because it was incorporating or letting the white privileged institutions dominate again in terms of the mergers. I have experienced personally these newly merged institutions – but I think perhaps it may have been (I'm not sure to say) it's gonna take longer for a truly South African institution to emerge, but it will eventually emerge, but I think what Asmal hoped for ... that is for me that's a fact that your previously advantaged institutions were managed reasonably well. Now you have reasonably well managed institutions, I think in most instances they are merged with the poorly managed institutions, and with time the true African Identity will come through, but from the basis of quite well managed kind of institutions. I think if you have it the other way round, let's take for instance take Central University of Technology being incorporated into Vista for example. I think that way we could have had some major issues in terms of management. Although I can't use CUT as an example at the moment because you also have serious problems now (laughs). The Minister hoped by having basis for good management and the Africanisation part will slowly but surely become part of the institutions, but on the basis of reasonably well-managed circumstances. I think this highly contentious. It could have been the other way round. Some of the black Vice-Chancellors I know had very serious meetings with the Minister not to proceed with this merger thing. But merging of institutional cultures is a difficult one, it's very tough. What we are seeing at many institutions is that the transformation is progressing steadily, perhaps not as quickly

as many people would like it to. But I must also say if you transform an academic institution... eh...totally by... I think cutting off old ways and starting anew the next day, you always run into some serious trouble. I want to give an example, Vista had it that way. The one day we still had a white top management in 1995 and the next day we had a black top management, which to me is not the ideal of how it should have developed, which to me is not the way how it should be transformed – you should have a gradual kind of a transitional period. I think where you have continuity and not such kind of discontinuity. You know – old management and new management – I mean one day it's the old management and the next day is a new management. To me that's very risky, it's like a coup and then you start anew again. We have some experience with Prof. Mahlomaholo also, you know where systems that were in place and the next day it didn't work it was a new system. A gradual kind of transition is a better kind in higher education. Your research outputs are predominantly white male 50+ and when they leave, we will have a vacuum if we didn't provide enough for your young upcoming generation of black and white academics to come through. I can use this institution – many of the academics are white (50+). If you have very few young people coming through that will leave a serious vacuum which will give us serious problems in terms of academic credibility in research out puts. You see this is a crisis we are sitting on now.

R3: For instance if you talk at masters level, it depends on whether its course work or just pure research. If it's course work, I mean for that level of study, I think the reader is more appropriate than a study guide. Because people at that level have to do 75% of the work, self-study. I don't see how cultures get into that. When you talk of the dominant culture, or perhaps how they get into that for instance if two institutions are merging I might say you've got advantage or you have culture having an advantage over the other culture. For instance one culture having well qualified staff,

the other culture lets say having less qualified staff, I mean there is that kind of instance where you go to a black university you find out that qualifications are not up to standard. You still have people teaching with master's degree, some of them with honours degree. But if you look at the so called advantaged universities lets say like Cape Town, KZN, RAU, Potchefstroom, Stellenbosch you are going to find well qualified people there. I mean you always know about that it's a fact of life. And most of them obviously will be having Ph.D.s, Doctorates, etc. But if you go to ... I mean the institution where I was a student, I mean a black university. A guy with B. degree teaching second year students, whereas in an ideal situation, here third year students should get someone with a masters or Ph.D. preferably. I don't think it's a question of culture, it's a question of being advantaged and disadvantaged. Being advantaged and disadvantaged because of the same policy of education. Again you have the problem of the location of black universities. Most of them were in the rural areas. I mean before we had this Vista coming in and all those things, Fort Hare, Turfloop they are out, out in the rural areas, whereas the HBIs are all right in the city. All the resources are available to them, sponsorship from companies are always there. I don't think it's a question of culture, it's just being disadvantaged by the policies of the past, because even those universities like Turf if they were in the cities would be advantaged as well. If you took RAU and put it in the Limpopo it would be disadvantaged. Firstly, which white people would like to go and teach there, would whites go and attend there? I mean the problem right now I'll say many white students would never go to a black university unless it is offering courses at masters and Ph.D. level. But most of them won't even think twice of furthering their studies there. Again it is the privileged culture that will still dominate whether you like it or not. You'll find that when we combine faculties of merged institutions and must now appoint deans for the faculties, obviously you'll consider the qualifications. Now persons with better qualifications will be appointed. The same privileged

culture will take up those positions. It is unfortunate for me to state that there is a dearth of quality articles and research coming from our people. Like I said the former white institutions had all resources, staff could go to Europe for conferences, but with the black institutions the opposite was always true. Sometimes there'll be no money for research when the rector is getting a salary more than that of the president of the country. But slowly we are getting there...We must publish articles and promote Doctoral students so that we qualify to become professors. The merged institutions will take time before their cultures can mix to form a new identity. No it is going to take time for them to forge into one culture.

4.4.2 The dominated culture's view

On the other hand, the dominated discourse sees education and specifically the learning guide as a tool for domestication. Higher education in South Africa was meant to perpetuate and entrench racial inequality by excluding the culture of the indigenous people. With all the apartheid laws on higher education scratched from paper, the learning guide seems to have taken over on the maintenance of the status quo. The merging of the institutions of higher education, if left unchecked, can jeopardise the centre or the comfort zone of the dominant group, hence the vigilant and strict monitoring and supervision on prevention of the intrusion of knowledge perspectives that challenge the status quo through the learning guide.

The following conversation bears testimony to this point:

R2: Definitely it excludes eh... because if you look at these study guides you'll find that they follow what has been done in the previously white institutions. There is very little of what was done in the HBIs. They definitely exclude black culture in terms of learning. They further what has

been done in white institutions. I have had exposure to them. They are such that the senior lecturer/professor in that department compiles the learning guide and all the lecturers have to follow it – everything like tests, memoranda come from the mother campus. As a lecturer you cannot ask your learners some questions, why because you must evaluate your own learners. You make no input. You teach following the guide and mark scripts following the memo. There is an aim in this. They are excluding something. They are preventing you from putting in you own views, if you want your ideas to be followed to the letter you'll do that. You compile the learning guide, the questions, the memo and then you get the facilitator who is just going to push all what you do and everything comes back to you for moderation. So there is definitely exclusion, that is why earlier on I said that when looking at the study guide nowadays there is no need to get a university graduate to go and teach. When giving the teacher some work you also give him guidelines, maybe like one test every month end, and the total thereof is 20%, it should cover such chapters and the other percentage should be covered by these chapters, something like that, then you check if chapters have been covered as per agreement and the standard of the questions . But in this case it is not like that, everything is being done up there and you are completely excluded – intellectual exclusion. There is even no need for preparation for teaching. You only look for the answers of the questions in the study guide. This did not happen in black universities. There lecturers used to go out and research on topics and prepare their lectures using local examples. But with learning guides, we do the same thing all over again. Name the 12 sons of Jacob. They remain the same even if you go anywhere.

R2: The whites are so intelligent, in the past they denied us education so that they should always control us, there should always be a reserve for cheap labour from us. But somehow we managed to get into education and unfortunately we lost when it came to the issue of mergers. Remember the

so called "bush universities". Whites discovered late that bush universities taught those people African nationalism. Such that people coming from those bush universities became very important and there was nothing they could do to stop that. But the issue of the mergers gave the chance. When you look at the mergers, almost all black universities have been absorbed by the former white universities. The black universities have become satellites of white institutions. And anything you don't want in the satellite you simply rule it out because you make the policies and everything is passed by you. African nationalism was destroyed in that. The learning guide was used to achieve that. They can use learning guides to defend themselves and say that they are teaching everything that should be taught at university. Freud, Chomsky, etc. But the problem is on how these theories are taught, the approach you use and examples you make. Under the study guide you cannot make your own inputs, views and opinions, unless you become irrelevant to test and examples set by the Head at main campus. For example, you ask this question: "Adolescence is a stage of storm and stress", critically analyse this. They fail to do so. The study guide's question says: "Adolescence is a stage of.....and....., go to page10 for answers."

R1: My view basically is that we actually have not emerged from the past, not yet. The problems of immersion, of being bogged down, of being pulled by the dominant discourse in the past is still very dominant in this country. The discourses that are dominating in our everyday life and practices dictate as to the positioning of particular ways of that what is not accepted, especially those that contradict the current liberal philosophies are simply pushed aside or at worst thrown out of the social... what is tolerated is that which is dominant and goes along with the dominant discourses of neo-liberalism which is fairly most capitalist, so anything that runs contra or does not promote the alternative is relegated to the margin.

R1: Yes, like I mean to teach, to learn is an enactment of these cultural debates/cultural discourses and the dominant seems to be able to demonstrate their power only when they can show defeat of the competing discourse or the other alternative such as the one that you have referred to. I mean the dominant discourse will demonstrate its power by being visible throughout in the media – newspapers, in the textbooks and everywhere. The one that is dominated will tend to retreat and will tend to move away from the collective equation, because what it does is just invite them as if they cannot stand on their own.

R3: In most instances you'll find that people do not agree on certain things, because we believe this should be done in this way and they believe differently, and because they hold the purse, usually the buck stops with them, and they determine even the pace in which, as they call it, transformation is happening more especially on this campus, if they don't agree with something and it won't happen. In terms of the two cultures coming together, the dominant discourse from the historically white institutions and the subaltern discourse from the historically black institutions, you realise it's not easy to bring the two together because of the nature of the politics involved including the way in which the mergers started, because in most instances it was a black institution being absorbed by the white institution. And obviously the culture that is going to be operative in that merger is going to be the dominant culture from the HWI. So it's a difficult situation where you cannot really explain, but you just see things happening, but you feel there is something wrong, but you cannot articulate, because of the nature of how people operate on the ground. It's very unfortunate because it's a deep seated conflict which cannot be changed overnight. I believe, but as things are going, the dominant culture will remain and the subaltern culture will be absorbed.

R4: I believe in multicultural education simply because South Africa is a

diverse society. But what is happening in our university, everything is based on the white culture, yesterday my students were complaining that most sources in the learning guide are in Afrikaans, to tell them to read those books and translate them into English is very difficult and unfair. The other issue is that of those authors, where have they done their research on the books, it is likely they have done it among themselves (Afrikaners/Whites) so, the book itself is not based on black culture, this is from the "utopian world". Other factors that contribute to the content of books become excluded, so those books are not representative of all South Africans. Some of these books are outdated for the new dispensation – you'll find that they were written before 1994 and we are ten years into democracy now. These books which were written during apartheid under separate development definitely exclude our (African) culture: values, morals, traditions, and norm – they are not taken into consideration. When it comes to application of knowledge, say for example like Mwamwenda – his psychology makes use of African examples, so in that way it accommodates us blacks. But if that book had been written by a white fellow, what would he think about black people? This is one of the things one needs to look at when reading a source whether if it is applied knowledge in the society.

R4: Yes, I am afraid, because we are heading for what is called acculturation, we thought maybe multiculturalism will apply – the melting pot system where different people come together and their cultures melt together and a new culture comes from that. But when you go to Bloemfontein now, the white students are still staying in their own hostels, and the blacks are in isolation. So now it's difficult coming out with a new culture. As it is now we are being acculturated, because the medium of instruction in the corridors is Afrikaans. Now even some of the officials/lecturers who were here before incorporation are happy because now they come out with their Afrikaans, so it is difficult on our side

because we are dominated and I'm afraid we will be digested as I said that we have been swallowed. I for one have said to my colleagues that even if we are swallowed, I'll refuse to be digested, hence I'm thinking of moving out to other institutions just to avoid being digested by other cultures.

R5: Black culture is excluded because in all courses except for SeSotho, the compilers of learning guides are white and use white written books in production of modules. The compiler and the author come from the same background. The black lecturer does not feature anywhere in the process. The lecturer is then forced to teach learners on something that he feels differently about, and for the sake of passing them he does that even though he sees that this is leading them astray.

R5: No, I don't make any contribution to the formulation of the learning guide. We attend workshops where we are taught how and what should be taught. We are then given tests and memos on the module and this means we don't contribute at all. We just interpret what is in the module for learners. Our experiences, views and philosophical standpoint are not considered. Only the white lecturers are fortunate, because the learning guides are based on their culture and they feel comfortable, but with us (blacks) it's a different story altogether. We cannot even make input which then says we are not part of what we are teaching.

4.5 CULTURAL EXCLUSION AND COLONIALISM

In his book *Decolonising the Mind*, wa Thiongo (1986), an African writer and custodian of the cultural heritage, clearly describes the real situation of Africa's colonial process when he says:

> The real aim of colonization was to control the people's wealth; what they

> produced, how they produced it and how it was distributed to control, in other words, the entire realm of the language of real life. Colonization imposed its control of the social production of wealth through military conquest and subsequent political dictatorship. However, its greatest area of domination was the `mental universe of the colonized, the control through culture, of how people perceived themselves and their relationship with the world.
>
> Economic and political control can never be completed or effective without mental control. To control a people's culture is to control their tools of self-definition in relationship to others. The above given scenario demonstrates in no uncertain terms that the colonialist, together with their surrogates, missionaries who claimed to be Africa's messiahs, have done more damage than good to the continent. What was important for colonialism was to loot Africa's material wealth, and to degrade its people by controlling their 'mental' universe (1986: 16).

Wa Thiongo (1986) argues further by indicating that, culturally, Africa was taught to look upon Europe as her teacher and centre of humankind's civilisation and herself as the pupil. Western culture became the basis of Africa' learning and, in the end, she uncritically imbibed values that were alien and had no relevance to her. In this study, knowledge is understood as a social text made up of competing strategies. The current neo-liberal perspective of knowledge production that emphasises neutrality and objectivity of research can, of course, be problematic.

The researcher believes that it is imperative to recognise that the university has a particular set of relationships with the domination or a locus of freedom. Instead, the university, with relative autonomy, functions largely to produce and legitimate the knowledge skills and social relations that characterise the dominant power relations in society. The discourse of the dominated group in this study lays bare the historically specific interests that structure the learning guide, the

relations among them and the manner in which form and content of learning guides reproduce and legitimate the dominant culture. Currently, the structure of universities is inextricably tied to interests which suppress the critical concerns of intellectuals willing to fight for IKS. The sentiments of the dominated discourse reassert the importance of comprehending the learning guide as a mechanism of culture and politics, embedded in competing relations of power that attempt to regulate and order how students think, act and live. Since learning guides are largely concerned with the domestication of the dominated group and the maintenance of the status quo, it is not surprising that many of the respondents from the dominated group in this study dismiss learning guides as an ideological instrument or simply ignore their criticism of how education generates a privileged narrative space for some special group and a space of inequality and subordination for others.

Challenging the ways in which learning guides have been used in securing particular forms of authority by the dominant culture, this study hopes to open up the possibility for how power operates in the construction of knowledge, while simultaneously redefining the parameters of the form and content of what is being taught in institutions of higher education. In this instance, struggles over meaning, language and textuality have become symptomatic of a larger struggle over the meaning of cultural authority, the role of public intellectuals and the meaning of national identity.

In view of the fact that pedagogy is deeply implicated in the production of power knowledge relationships and the construction of values and desires, its theoretical centre begins, not with a particular claim to new knowledge, but with real people articulating and rewriting their lived experiences within rather than outside of history. In this sense this

study, especially in its critical frame, is about understanding how power works within a particular historical, social and cultural context in the formulation of learning guides operate in reproducing the current social order. Miller and Rollock (1998) argue that a dominant group within a complex civilisation makes its own "community the centre of the conceptual frame that constrains all thought." The denial of the African culture in higher education institutions is the denial of the African identity. According to Masolo (1994), the exclusion of the African culture resulted in the psychological disorientation of the African personality. By distorting the African personality, the colonialist cultural hegemony managed to empty the natives of all form and content, meaning how African people perceive themselves in time and space and relation to other persons in the world.

Comment [Hester49]: List of references?

Thus the colonised African became ontologically disoriented and ceased to self-define the location and standing of the African in the world, in relation to the other persons and his/her environment. This phenomenon created the superior/inferior, European/African stratification whereby the European became "a perpetual teacher and the African a perpetual pupil" (Biko, 1978). On the whole, the objective of the process of the psychological disorientation of the African personality was to indicate a sense of cultural insecurity and self-doubt in the dominated. The result of the impact of this type of subjugation and domination on the psychological domain of the colonised, is what Lamb (1985:140) regards as the "Lingering inferiority complex and confused sense of identity" of the African person. In this regard wa Thiongo observes that:

> by controlling the cultural and psychological domain, the oppressor nation and classes try to ensure the situation of a slave who takes it that to be a slave is the normal human condition", and this is the psychological thinking which has governed the relations between the colonizer and the colonized in the world.

> Indeed, the high or international standards which over institutions of higher education are always striving to achieve and maintain are European.
>
> The globalization which influences every policy making in South Africa today is European. The learning guide, while doing a good job in ensuring good quality education, simultaneously excludes the culture, experience, identity and personality of the dominated group. As things stand, it rather excludes the African experience than to drop off from the global (European academic standards) (1986: 106).

Fanon's (1967) statement is true when he says: "The psychology of colonialism is that the colonised has no culture, no civilisation, no long historical past."

4.5.1 Culture as a regime of truth in relation to power and knowledge

To round off the discussion it is therefore important to refer to the concept of the truth and to show that, as Lather (1986) argues, it is not one thing; it is multiple, it is an ever-increasing complexity. Foucault (1980), to amplify this point, says that

> the truth is not outside power, or lacking in power; truth is not the reward of free spirits, the child of protected solitude nor the privilege of those who have succeeded in liberating themselves. Truth is a thing of this world: it is produced only by virtue of multiple forms of constraint and it induces regular effects of power. Each society has its own regime of truth, its general practices of: the types of discourses which it accepts and makes a function of truth, the mechanism and instances which enable one to distinguish true and fake statements, the means by which each is sanctioned, the techniques and procedures accorded value in acquisition of truth; there is a battle 'for truth' or at least 'around truth'. By truth I do not mean, "ensemble of rules according to which the true and the false are separated and specific effects of power attached to the"...Truth, (162)

Lather (1998) argues, truth is to be understood as a system of ordered procedures for the production, regulation, distribution, circulation and operation of statements. Truth is linked to circular relations with systems of power which produce and sustain it, and to effects of power which it includes and which extend it. Lather (ibid) takes his argument further by positing that the problem is not changing people's consciousness, or what is in their heads, but the political, economic, institutional regime of the production of truth. It is not a matter of emancipating truth from every system of power (which would mean a chimera, for truth is already power), but of detailing the power of truth from the forms of hegemony, social, economic and cultural within which it operates at the present time (Rabinow, 1984).

Mahlomaholo (1998), when commenting on the above formation, concludes that truth locates the processor of signification and the truth in a dimension where they suffuse, incorporate and stand outside the individual. He sees them as formulated in relational terms that do not negate concrete materiality but suffices, incorporates and transcends it. They are formulated in such a manner as to show that concrete materiality can be both the origin and destiny of signification and the truth, as the latter may also structure and produce a different concrete materiality. Meaning and the truth are thus seen as productions and producers of concrete materiality by Mahlomaholo. True meaning about the African cultural identity can only be accessed through empowering the Africans, he concludes.

What is said by Lather (1986) and Mahlomaholo (1998) about the relations of the truth, power and knowledge is strongly supported by Foucault (1998). For the purposes of this study and for relevance's sake, truth and knowledge are taken to mean learning guides and their

contents.

4.6 AFRICANISATION OF HIGHER EDUCATION

One of the things for which the presidency of Thabo Mbeki will be remembered is the concept of the African Renaissance. The President has constantly made a public call for academics to lead in this national project, and even extended the invitation to the African diaspora. This essentially means that the President has realised the cardinal role of education in pursuance of the goal of an African Renaissance. Higher education, in particular, as a knowledge production centre automatically assumes a position of critical importance in this adventure. It is expected to supply the process with the intelligentsia required to see the African Renaissance through. The recent mergers of institutions of higher education were to be generally regarded as a step towards transformation for the Africanisation of higher education in order to fast-track the realisation of the African Renaissance dream. With the mergers discourses have ensued on the possibility and impossibility of Africanisation of higher education in South Africa. The dominant discourse reluctantly and suspiciously accepts the need, if at all, to Africanise higher education.

During interview FGH of the dominant discourse, the following about Africanisation of higher education emerged:

R3: How do you define Africanisation of higher education? What would you say happens in that?
R3: If you want to know my views on whether it is good or bad or whether it is taking place or not, I think it is necessary in any country to include the views of all the people. So, in that sense including the IKS of the country into the higher education systems of the country is necessary, eh its good,

but again from my background where we have scientific natural sciences, biological sciences it is not only informed on an individual's thinking, it is an international science (not somebody's thinking). Yes, not somebody's thinking, it is facts, the facts are there. It also brings the IK facts that also need to be included. Natural herbs remedies and all that stuff that has been previously excluded in the curriculum and we are starting to accommodate that in technology. That is necessary, does that answer your question?

R3: Yes it is a Chinese thing, but we also find it in other countries. But in China you will find that will be taught at higher education institutions. But in South Africa for instance it will be mentioned and not taught so there will be a difference of emphasis in different countries.

R3: Again we have a huge Indian community in South Africa, and we have a number of students in the higher education environment that are from that background. So, what we say is that we must also be careful and recognise all the systems of all the other cultures and accommodate their thinking and their backgrounds in what we teach. I think in a diverse country like South Africa that can be a daunting task. There are so many cultures. Is it practically achievable to include all other cultures? How do you do that in higher education?

R1: The last I want to say is that what I find at the ex-white institutions and we've come a long way at Vista to Africanise the curriculum, it's crucial. To me that is the bridge to institutional cultures where you have a combination of South Africans of all backgrounds in your curriculum. A good mixture of all races, of all colours, of all schools of thought. I think last night on TV Mr Mbeki, I don't know if you saw that part of Timbuktu a research project going on with Timbuktu in Mali with scrolls and everything you know the written history of Africa. I think that is the bridge

to me we should combine institutional cultures, get the curriculum diversified so that all the students will say look now here is Adoya, Freire, Mwamwenda, Aliston , here is my role model included.

R1: I like to call it South Africanisation ehm... because I think that is an all-inclusive concept to us, we understand it eh... we know the rainbow nation eh... Africanisation can be... can perhaps be exclusive to a certain extent which I don't want to see because I view myself as an African also, but if I talk about South Africanisation, then I know all the cultures in my country will be included... you know I don't think anybody can have a problem with that theory... South Africanisation.

R1: If Africanisation means all Africans, all people that live in Africa then I'm fine with it, but there's been some ambiguity about the term you know, that is my opinion. First of all, you look at the head of the institution, you make sure you get a black head of the institution. Secondly, look at the Council. Make sure that the Council is dominated by blacks, qualified black people not just token blacks, people that are really qualified in that they will be able to engage at that level of governance. If you have four faculties then it means two should be black not token blacks but very qualified people who can do the work. Because you find a situation where we need blacks to lead in those places, the question is, do we have people who really can take up those positions? Because some of them if you look at the past year, I won't mention names...but you find that the person gets in that situation and then invests in himself in one way or the other, situations where you find that a black rector earns more than the president. You see a black rector of a very small institution earns more than the rector of a very big institution like Stellenbosch or Cape Town. So when we appoint black people we must be very careful that the type of people we are putting in to those positions are going to help uplift us, or are they going to be there to enrich themselves? But now it's very difficult

when you put a person into position to know what type of a person he is going to be – or whether he is greedy, he is going to be above anything else, because sometimes you put in a black person there, the black person in order to secure his post will fill his section with white people. Securing his position against his own people, fearing competition from his own black people. If it happens you still have a situation where you start to look at the recruitment and employment policies in that section, its only coloureds, whites, Indians. That's how the whole thing looks.

R4: Again I'm sorry to mention this, look at Wits – everybody says you know we thought now we have a black rector. But really you have the institution complaining that you find it going to the extent of employing a retired American academic when there is a black person available here. I mean these are realities, they still complain they don't see any transformation taking place under this black rector. I mean these are recent things that are happening, that's why I say it depends whether the person up there wants to be alone there. Is he looking after himself and by so doing surrounding himself with people who won't be a threat to him? That's how it is.

Contrary to the skepticism of the dominant discourse on the Africanisation of higher education in South Africa, the dominated discourse sees it as the only remedy for pulling higher education out of the quagmire. This sentiment is captured from interview LMN where the respondents speak as follows:

R1: There are two ways of responding to that question. The first one is non-essentialist perspective: Africans and blacks as part of the universal, of the general, of the everyday. The other view is the essentialist perspective which sees blacks as the other, separate, distinct, as fixed and, therefore, African as something separate from every other things else.

For example, to talk about Western culture, the first perspective will say there's no such a thing as Western culture, because to talk about the Western culture is to talk human culture, so within human culture itself there are elements of Africanisation – that will be one perspective. So the other perspective will assume and affirm that that blackness and Africanisation is separate. So if we were following the other perspective, Africanisation will be maybe employing black people at higher education institutions, people with the knowledge of black culture and make use of that which is excluded now. But the other alternative will say look at what is being privileged now and look at what is relegated to the margins in knowledge production now, and then your role as organiser will be to bring in those that have been placed in the periphery to the centre, and so it does not mean to do away with anything, but it means there are people that have been left out in the whole celebration of human effort, and need to be brought in the fore and, bringing them to the fore, can be the same as in the network of bringing Africanness to the fore – start talking about them, make them visible and so forth, not the other people only, but those black and white people at the same time.

R1: I agree with you – Africanisation is saying in the construction of what we have now, we let that which is local, that which is here and that also needs to be brought on the table, and that for me will be Africanisation. Those people, stories, songs that have been sung by the people out there, but are not sung in the mainstream would need be brought on board and made acceptable and accessible to all the young kids.

R1: I sat again in wonder watching TV on Sunday 24 of September Heritage Day. They were talking about experiences in Taung, they also talking of Sterkfontein where the first remains of human beings were discovered, and for me that tended to confirm what I have always suspected – that if you want to discover the universal you have to start

from where you are. You can only gain entry into the universal by looking and understanding ourselves as human beings even more, so for one to understand and know England better, I don't have to go to England directly, but it's to look at what, who am I, and in that sense I would understand the Britons even more. So the message I gained on the Heritage Day is: if you want to go international, dip your bucket where you are, deep, because you'll discover that which is international by going deep into the local.

R3: In my experience I find that to be lip service because if you talk about the NRF, HRSM, etc. these are other machineries that are used by the powers that be, the dominant discourse or cultures to access funding to influence decisions by the same machineries in trying to Africanise higher education, so it becomes contradictory in my own opinion, because I would mention names here, the Free State University for example, I don't foresee in the near future that we are going to have a black Vice Chancellor there, because they put it categorically that the white community has invested so much in that institution and so, if you are going to put in a black Vice Chancellor there, people (white) are going to pull out their resources from the institution and so the senate and academics are not prepared to do that. So it's a question of politics again, but yes, we can talk about Africanising our institutions, and to some people Africanising institutions and also trying to promote IKS. It's a question of bringing on board two or three black people who do not wield any power, but we just bring in their faces there to say to the world – yes, look we have black people in positions of power, but in actual operational and influential matters, they don't make any contribution or impact whatsoever. So these are just machineries that are also used by the still dominant culture to have access to funding to have an influence in terms of how the institutions are run and to give directions to institutions and all that. To add to that, if you look especially at NRF they want to promote research amongst black

academics, but you find it very difficult to access funding from them because first thing, our qualifications are such that we are not competent enough, the background we come from – our black institutions are referred to as the teaching centres – they were not regarded as research centres. So you cannot waste taxpayer's money by pumping it into black institutions, because they don't know how to do research. So the money goes back to white institutions, because they were privileged in the past, most of their academics hold Ph.D. degrees – they are professors and so on, and in black institutions we still have people teaching with honours degrees, master's and so on. So these are some of the subtleties that are involved in the whole process of trying to Africanise higher education institutions which in the end is going to fade away, because they would be justified to say we tried to assist these people, but it seems they are not ready as yet. So these are some of the complex issues that are involved in the whole process. It is not as easy as saying we are doing 1, 2, 3 but if you look at the nitty-gritty this is why you find it difficult, it's not easy – you need to start somewhere.

R3: This is something done to people so they will always determine the pace and direction, because if they want to Africanise you, they'll tell you that this is not acceptable and that is acceptable, including the same people you are talking about. Some of them have left because the dominant discourse makes life difficult for them to operate, they are accused of being incompetent and all that stuff. So it's very difficult to get anybody running the show at the end of the day, and it's frustrating to many black academics. As a result they don't even bother to continue with their Ph.D.s and their researches and so on. Examples of academics who have dropped off from the historically white institutions and those state organs meant to lead transformation are many, e.g. Prof. Benito Khotseng and Dr Alpheus Masoga from the NRF.

R2: I don't see that we are making headway. Anyway, the battle is not necessarily lost until we put well renowned black academics/professors who share this view of Africanisation of higher education in government positions where they'll influence policies. Students use study guides from B-degree up to master's level – is it possible for us to go through into the African perspective of knowledge under these conditions? The few black institutions that still exist can push the idea of Africanisation like Unizul, Fort Hare, and Univen. All universities have good curricula that satisfy SAQA/NQF. But what is important is how that is being taught, especially in Education as a course.

R4: It is not easy, maybe in the next generation. I'm saying this, because even the African academics do not work as a unit. I would expect that we form African Lecturers Forums where we would discuss issues pertaining to African Renaissance, cultural identity, IKS and the role of Africanism in knowledge production. But as long as we allow our white counterparts to feed us with Western-oriented knowledge/Eurocentric knowledge... because our problem is that blacks do not write books on education, giving examples of African people, because they think of Africa in terms of disease, poverty, Aids and barbarism. So for them to be regarded as educated people they have to read Western theorists and apply them among the blacks. I appreciate people like Chinua Achebe, Ndebele, etc. who wrote on black culture/dominated culture: Things Fall Apart... polygamy is acknowledged there and not trivialised. We need to write books on African philosophy like Ubuntu, Letsema, on economic production, we write about African management. The black lecturers need to change their heart and form a League where they will challenge the status quo, have their own journals, because the only recognised journals are started by whites are far rightists.
R4: Ja, not really now. For instance if my colleague is negative towards me as an academic, what more about an African healer in the bush? Some of

our medical students in Free State University are supposed to go to the African healers to gain the indigenous knowledge on healing, to get to know herbs they use in healing so that they can improve on their research – so as the two are divided now, one is in its own world and the other in another world, how possible is it to learn from each other? It's like the issue of blacks wearing suits in church, if one goes there with animal hides on, he is regarded as a pagan/heathen. It is the same with indigenous knowledge and we should approach them for it. In the course African Culture and Education at PGC that I teach, I invite old guys like Mtungwa of Tseseng, he is knowledgeable on African things. He didn't go to formal schooling and never attended university, but knows more than me when it comes to African knowledge. That is the only way we can learn – by incorporating these people so that they can impart African knowledge to the younger generation. Just one example, Professor Mngoma of Zululand, he didn't have any degree in music, but music is innate with him, he was given an honorary doctorate and professorship in choral music. He was invited to teach the academics about African music, its origins and spiritual and cultural meaning in Zululand. So Zululand became the best school in choral music in that way. There are people performing medical healing in the field, but you don't regard them as partners. Mathematics is the same. Our forefathers calculated, they had so many cattle, children – they built rondavels and rectangular houses. Why don't we find out about these things? That can help in making our curricula relevant to the African people. But for us to achieve that, black lecturers should form an association where they will empower one another on the African Renaissance and the IKS.

4.6.1 Using Bakhtin to challenge the status quo

Bakhtin's (1981) and Mohanty's (1989) perspectives can offer the dominated discourse a common ground for challenging the categorical

function of pedagogy and research as it is currently understood and practised in the institutions of higher education in South Africa. This ground can also set the stage for overcoming the relentless and incorrigible despair that has been generated by current political realities and utopian possibilities. It is first and foremost a call for solidarity over consensus, and for constructing a preferential option for the peripheralised and the dispossessed. It allows us to think of social and educational reform as a chain of equivalences that are always open and incomplete. As a practice, this enables us to refuse to narrativise our work in ways which reinscribe the absolute hierarchies of modernist epistemologies (Grassberg, 1998).

This study as a postmodern, postcolonial pedagogical and research project envisions and rejects an impartial universal absolutism or foundationalism in favour of an engaged and dialogical pluralism. Robert Stan (1991) captures Mikhail Bakhtin's conception on social and ethnic diversity:

Comment [Hester50]: List of references?

> In counter-distinction to a liberal discourse of tolerance, Bakhtin (1981) sees all utterance and discourse in relation to the deforming effects of social power. Secondly, Bakhtin (ibid) does not preach a pseudo-equality of viewpoints; his sympathies, rather, clearly go to the non-official viewpoint, to the marginalised, the oppressed, to the peripheralised. Thirdly, whereas pluralism is grudgingly accretive, it benevolently allows another voice to add itself to the mainstream (to those who have yet to share the benefits of the [South African dream] in the formulaic discourse of the politicians).

Bakhtin (1981) is polyphonic and celebratory. A Bakhtinian approach thinks "from the margins", seeing [Blacks/Africans or dominated discourse] for example, as an interest group to be added on to a pre-existing pluralism, but rather as being at the very core of the [South African] experience from the beginning, offering an invaluable "dialogical angle" on the national experience. Fourthly, a Bakhtinian approach

recognises an epistemological advantage on the part of those who are oppressed and, therefore, bicultural. The oppressed, because they are obligated by circumstances and the imperatives of survival to know both the dominant and marginal culture, are ideally placed to deconstruct the mystifications of the dominant group. Fifthly, Bakhtinian dialogism is reciprocal not unilateral; any act of verbal or cultural exchange leaves both interlocutors changed (259-260).

Bakhtin's perspective on difference bears much in common with Mohanty's (1989-90) notion that difference cannot be formulated as simple negotiation among culturally diverse groups against a backdrop of presumed cultural homogeneity. Difference is the recognition that knowledge is forged in histories that are driven with differentially constituted relations of power; that is, knowledge, subjectivities and social activities are forged within asymmetrical and incommensurate cultural spheres.

Based on Bakhtin's argument, the researcher disidentifies the very frames of references that split off the marginalised from the dominators and would like to create, in pedagogical terms, new vocabularies of resistance that do not separate university from gender politics, values from aesthetics, pedagogy from power (McLaren, 1993; Connor, 1989).

Disidentification with the dominant discourse should enable the counter-discourse of dominated discourse to displace the dominant discourse system of knowledge. This is not a suggestion to reject totality and universality outright, but only when they are used unjustly and oppressively as global, all-encompassing and all-embracing warrants for thought and action, in order to secure an oppressive regime of truth.

In order to successfully achieve that, the following questions need to be

asked: Are our pedagogies and research practices built upon a normative backdrop that privileges Eurocentric and patriarchal representations and interests? Are our multicultural and feminist pedagogies and research practices mortgaged to theoretical formulations that, however deconstructed, still reaffirm the primacy of Western individualism, patriarchy, and class privileges? It is important to address these questions in a fair and just manner, because it resolves the problem of narrow political and class-oriented thinking that permeates all policy formulation in South Africa nowadays.

The capitalist and neo-liberal form of responses fail to give the dominated people the space and time that they need to claim back their humanity. This sentiment is supported by Le Compte and De Marais where they say:

> Issues of power, gender and voice are givens. They must be integrated into the research design, and made at least potentially central to the analysis and explanation. If this is not done, researchers are left in the clutches of experienced and politically savvy members of vested interest groups. They must be integrated into their work to be like a street fight - they may, at the very least, end up defending themselves or apologizing to clients or research participants for flawed analysis that could not avoid these issues. In addition, the structural realities of participants are given. Often they cannot be overcome simply by participating in conscious-raising activities, even if these are focused on "empowerment", nor can they be reduced in the mere process of being a member of an ethnographic or "voice-giving" research project (1992:197).

This argument of Le Compte and De Marais (1992) is important for this study, because its cornerstone and guiding principle was to assert that the investigator's task was to encourage his subjects to think about life beyond the horizons of the current experience (Lather, 1990). Its central concerns have been to give voice to its subjects, and to bring together scholarship and advocacy in ways that generate new ways of knowing,

capable of making, of interrupting (existing) power imbalances. The researcher had tried to make clear the connections among education, pedagogy and social action.

The university as an institution of advanced learning should provide many opportunities for making money today. Companies for printing, photocopying, and bookbinding and distributors like Van Schaik make a living out of this business. Knowledge production is, therefore, a multi-million rand enterprise in South Africa. People associated with institutions may directly or indirectly use this opportunity to benefit themselves financially. The question of financial benefit is crucial for this study, because it addresses the reason behind the struggle for the maintenance of the status quo by the dominant discourse in higher education institutions after the mergers. This question bases itself on whether apartheid benefited the dominant discourse in higher education. And because of the lack of separation from education and politics it is, therefore, logical to find out about any possible financial gain by the dominant discourse in higher education.

4.7 THE DOMINANT CULTURE'S VIEW ON FINANCIAL BENEFIT FROM PRODUCTION OF LEARNING GUIDES

The respondents from the dominant discourse have denied any form of financial gain made from the compilation of learning guides in higher education. Instead, the universities sacrificed their resources in order to help poor black students who could not afford to buy expensive books and access libraries/information centres. Universities work at a loss in the production of learning guides.

Their argument is captured in the following discussions in interview FGH:

R1: I don't think we have a price on this one (he takes out a learning guide and shows it to the researcher). This is another module where you have the study guide being R25 each, but your reader costs R90 ("oh! such a thick document", comments the interviewer). It has 530 pages, so it is not bad. It is R115 of the module, then as I have said you have 60-70% of the material already in for R115. I think it is cost effective, I mean it costs the university quite a bit with the dark issue (copyright), but for the student I think it is cost effective. I mean you can't even buy a book for R115, and here you have a variety of chapters from various sources. So, I think it's making it quite cost effective to students.

R1: I think, I'm speaking under correction – I think the university has outsourced the duplication to Xerox, but even Xerox I think they may only be making not so much profit even with what they are doing here. They get very little because they charge 17 cents a page. University doesn't get anything.

R2: Our students receive them for free. I think that is the idea, because it is part of the package that you give them. You teach in class, you expose them to practicals and you give them a guide that will guide them, so ideally it is done in that way in this institution, they are given free to learners.

4.7.1 The dominated culture's view on financial benefit from production of learning guides

On the other hand, contrary to the claim by the dominant discourse, the dominated discourse believes it is impossible for the dominant discourse not make financial benefits from compiling learning guides or readers as they call them. If higher education was made free in South Africa, that

would pose a serious threat to the occupiers of the centre of knowledge production, because the marginalised and disadvantaged, those at the margins would come en masse to the centre and cause discomfort. However, exorbitant fees have a limiting factor in the number of people from the dominated discourse who access higher education in South Africa. This should also include the selling of learning guides which must definitely benefit its compilers. The claim by the dominant discourse that learning guides are cheaper as compared to books is entirely disputed by the dominated discourse.

The dominant discourse's argument on financial gain made by academics in higher education institutions in the production of learning guides is registered in interview LMN where the following emerged:

R1: The dominant discourse masquerades in the form of those learning guides that are said to be meant for the poor. But if one is really interested in quality, there is no way quality can sacrificed and compromised at the expense of cheaper material. In fact, in cheaper material you can still print a lofty and really sophisticated matter, maybe it's not to talk about the richness of the content of what is written in there. If we could tone down our research material as we communicate with rural people because they will be cheap for them, then I don't think we will reach the goal, because if we make it cheaper and less there will be so called...

R2: I'm not sure about other schools here but in our case the study guides are not so thick, and so they are not sold. But in other schools I have seen them compiled into booklets, I'm not sure if they are sold, but at Free State University they are definitely sold because I have a daughter who is there – even in their statements of finance there will be some allocation for learning guides. So, I'm not so sure whether the money goes to the department or the person who compiled the learning guides, otherwise

money is involved, and then in some other cases there are some consultants and NGOs who came up preparing learning guides and all that. That was for monetary gain. So, there is financial gain attached to them, especially that the people who prepare these will align themselves with particular books – we may not run away from that fact. But it will depend on institution to institution, it will depend from school to school. In a way if you look at the cost of a book against the cost of a learning guide they are cheaper compared to books. But at the same time students have to buy books.

4.8 NEUTRALITY OF LEARNING GUIDES ON DISCOURSES IN FREE STATE HIGHER EDUCATION INSTITUTIONS

There is one important issue which is almost similar to the already discussed point of the role of learning guides in cultural exclusion. The researcher tried to defend the use of learning guides in teaching and learning at higher education institutions by indicating that they were neutral in the whole process, they did not support any of the two discourses. The dominated discourse came up very strongly against the notion of learning guides being neutral in knowledge production. The following argument was captured from interview LMN:

R1: The position I come from unfortunately says no knowledge is or can be neutral irrespective of how hard you try – as long as it is knowledge constructed or created by a human, it will always be an interpretation of reality, creating or putting across a particular worldview/particular perspective. There is no knowledge that is universal or universally true to everybody, all the time knowledge will be about seeing a certain side of a story. So if that kind of seeing the world from that particular view, what it tells is that which goes through the learning guide can't be neutral, will always be a reflection of a particular perspective.

> This study is based on and guided by a critical emancipatory academic tradition of a researcher with a postmodern and post-colonial distaste for traditional science. The researcher rejects positivism with its emphasis on neutrality, especially with its mandated detachment of the researcher. In Chapter Two, under the topic theoretical framework, it has been put succinctly that one of the weaknesses of positivistic science is that it objectifies the people studied, and stamps out or obliterates any vestiges of researcher involvement for people who desperately want, because of this feminist or gender activist persuasions, to be involved, and to make a difference. Lather (1990:315) quotes from Edward Said in challenging this position by a positivistic science: "Is it possible for (social science) to be different, that is, to forget and become something else, or must it remain a partner in domination and hegemony?"

The "difference" Lather (1990) seeks is a form of inquiring that rejects the notion of science as value-free, and states instead that it is value-constitutive or value-producing. In other words, science itself constitutes a set of biases (see also Keller, 1983: Keller & Grontkowski, 1983; Nielsen, 1990). It also places the researcher squarely at the centre of the project, as director, conceptualist, orchestrator and arbitrator. In contrast, critical research de-centres the researcher, making him/her a participant in and subject of the investigative process, rather than a disembodied other who directs and documents it. It is in this regard that the researcher strongly negates and disputes the notion of neutrality of the learning guide by the dominant discourse.

Comment [Hester51]: List of references?

If indeed no knowledge is value-free then logically learning guides are an instrument for transmitting knowledge produced by a biased human

being – they do take the side of their compiler.

Neutrality of learning guides is also supported by the belief that there are universal truths that exist, and the utility of reason and logic as a means to truth by reframing them in Foucauld's (1980) terms to be "effects of power". Like objectivity, truth, logic and reason can no longer be construed as givens with no dependently innocent existence. Rather, they owe their being to their connection – or lack of it – to power and positionality, which weigh very heavily in the determination of what counts as legitimate knowledge. In other terms, the person who can pay the piper calls the tune, even in terms of what constitutes truth.

During the interview the researcher discovered that the discourses at higher education institutions were diverse. This led the researcher to conclude that some voices were more powerful than others, and could speak on behalf of these institutions by hiding or altering data in deference to the status quo.

Another thing that has come to the fore in these interviews is the old practice of speaking for the other. This has been the case under the colonial dispensation where all policies of Bantu Education, separate development were done for the African people/natives without their voicing their concerns on the same issues. Post-1994 these people have great difficulty with the authenticity or legitimacy of speaking for other people or appropriating their voices or status. This tendency from the dominant culture is treated by Geertz (1989) as a kind of "disease or addiction": “dishonest... pernicious... self-serving... an extension of the Western societal project, is parasitic, intrusive and disruptive."

Geertz suggests that:

> where once we wanted to save the savage from himself, now we want to save him from us. (But both kinds of salvations) have little to do with the savage (1989: 25).

The claim by the dominant discourse that learning guides are cheaper and must be accessible to poor students who cannot afford expensive books or access libraries cannot hold water, because the very same people who were spoken for felt to reject the module, study guide or learning or reader as putting them in a narrow bridge where they could not develop their knowledge.

4.9 WHO BENEFITS FROM TRANSFORMATION OF HIGHER EDUCATION IN SOUTH AFRICA

The transformation of higher education is not only about changing names of institutions, changing curricula or including the formerly unrecognised knowledge and experiences of other cultures in South Africa. It should go beyond that and take into consideration the fact that apartheid education was meant to favour whites in almost every sphere of life. Academia also benefited from this unjust and inhuman policy in terms of exposure to research, financial support and otherwise. Hence, white academics made swift progress in academia compared to the academics of the other excluded groups. This, the study believes, underlies the pathetic state of the dominated discourse's academics when it comes to exposure to research and management of higher education institutions.

There should be policies and other mechanisms put in place for intervention to uplift the formerly and still marginalised for real and meaningful transformation to take place. If this situation is left unaddressed and transformation is left in the hands of the dominant

group, this would simply fulfil the saying: "The more things change, the more they remain the same." This would simply mean that apartheid is still operational in South Africa. IKS cannot be truly recognised without accepting its owners and representatives into the centre of knowledge production. The fact that black academics still occupy the lower ranks, and are hovering at the margins and periphery in higher education institutions, is proof of this point.

There is a feeling amongst the dominated group that, where it matters most, they are strategically discriminated against and treated differentially in the incorporated and merged institutions. Every academic aspires for promotion, especially if one qualifies for that opportunity and the university has a written policy on affirmative action and equal opportunity. Black academics feel that they are being deliberately denied that opportunity, notwithstanding their qualifications in the formerly white institutions in favour of their white counterparts, who appear to have an easy ride throughout. This emphasises the fact put across earlier on that transformation of higher education in South Africa is only technical. All this emerged in the discussions with interview LMN. The deliberations went as follows:

R3: That's a good question. The adverts put in newspapers will say they want a person for senior lectureship but he/she must know both English and Afrikaans. How on earth can they expect a black person who has studied at Turfloop, Wits or overseas to know Afrikaans? What about the people who come from outside South Africa? This shows that somebody somewhere wants to hinder our progress, because, at first, when they obtained their master's degrees they were promoted to senior lectureship. However, after most blacks obtained the masters, it's a Ph.D. that qualifies you for a senior lectureship because few blacks have Ph.D.s. Now when blacks have Ph.D's it's the issue of knowing both English and Afrikaans.

Blacks would qualify to be promoted to associate professors if they had promoted or supervised post-graduate students. Most of the people I know here and in Bloemfontein have never promoted even a single student at master's level, but they are professors. I have promoted about 21 master's students and have been an external examiner of a doctoral thesis, an external examiner for Concordia University in Canada. All of this was supposed to contribute to my being considered for promotion, but the issue of the Afrikaans language is a barrier in that and I am also not white in skin. They have taken away all the post-graduate studies to Bloemfontein. Normally, supervising students at post-graduate level exposes lecturers to the world of research and academia, so taking away these programs to Bloemfontein leaves lecturers without the opportunity to upgrade themselves for promotion, because of no supervision. I am only fortunate, because I have students from the former university that I am still supervising, so that will help me in applying for better posts at other institutions where I can be recognised and promoted, not here where conditions are not conducive to that. Sorry to reveal that, but I have to say it, because you are a researcher and perhaps other people will do further research on why such things are happening. In policy they talk about equal opportunity and affirmative action and the like, but in practice it's the opposite. And what will your advice be to me? It is painful to obtain qualifications and you remain in that cocoon for a long time. Many people have left this university, because they don't see their future here, e.g. Dr Tshoke, a Computer Science specialist, Dr Motseki Hlatshwayo, there are many.

R2: My feeling has always been that the way in which the ANC government has approached this thing was faulty from the beginning, because what they did was to merge the black and white institutions together hoping that out of that, the black institutions would access the available/abundant resources from the HWIs, but the opposite is true,

because look at Uniqwa for example. It's far from Bloemfontein. Serving a rural community around here, the programs which were meant for part-time people who are working around here have been phased out. There are only three bachelor degrees that are being offered which many students are not interested in, and I for see that in about five years or so we shall run out of students here and the campus will have to close down and just operate as a teaching centre for the Bloemfontein people. Trying to answer your question again, it's very disheartening when most black academics find it difficult to operate in their own so-called black institutions because of lack of experience, research capabilities, lack of this and that, maybe we need to start with ourselves. Let's acquire as many quality Ph.D.s as possible, because these days for you to say something serious, people judge you on the qualifications you have. If you don't have a Ph.D. people don't take you seriously, maybe that is the first step. But now the trend has been, the fewer students who go through your program, the more credible it is. The more students who go through your program and they don't regard it as being credible – maybe we also need to change the mindset, because in other countries for example the US and Canada, the more students you promote , the more recognition you get as a professor, and the opposite applies here at home. So until we close that gap, where we have people with knowledge, who are going to guide all the processes that we have talked about, Africanisation of institutions, the research and how institutions are run, we will forever remain subservient, because we don't have what it takes to be in higher positions. Maybe we... first step that I wanted to share with you was let's start with ourselves, because not that we don't contribute towards these problems that are here, we have very few Ph.D.s and professors more especially in those fields that are... we have quite a sizable number in the humanities, but if you look at those fields that matter most, engineering, actuary, etc., we have very few black people and if we don't have in those fields they will continue to determine what should happen, what should be learnt, how many Ph.D.s should be

produced something like that. We need to encourage our children to get into those fields that are strategically important until we level the playing fields. It is going to be difficult, we will always continue to lament and it becomes a circle – black people always crying over spilt milk and our children will follow in our footsteps. So, I believe that is the first thing to look at: capacitate ourselves and also position ourselves in those positions that are very vital and influential in terms of knowledge production, in terms of running the country; also, until we do that we will never move a step forward. The other thing is that we need people who have a vision in education not just thinking in terms of their five-year contract that they are going to serve, that in fact I have done this and that, because if they don't have, they will say at least in five years time I managed to merge 1, 2 universities without looking at the broader implication of that, so we need people who will say in 20-30 years I want higher education to look like this. And whoever comes in after his departure will be able to take that forward, but if we do it piecemeal its problematic, because there will always be a vacuum. Each new minister who comes in comes up with a new thing: Curriculum 2005, Curriculum statement, and so forth, so these things are not going to help us. We need people who are going to plan for this country for a very long time, that ultimately we want higher education in South Africa to look like this, and work towards that by involving as many people as possible including the so-called black people who were supposed to be the beneficiaries of this process, but instead it looks like the white people have become the subsequent beneficiaries of the whole struggle that so many black people have died for. So, my feeling is we need people who have a vision and also need capacitated black people in positions that will enable them in whatever decision that is taken and as soon as we can be able to pool as many people as possible, I believe we can make a difference. But this is a long-term strategy, it cannot be achieved overnight. Well, there may be other things that we may be looking at, I'm thinking of educating our people in terms of conscientising

them, including the white people, because they are here to stay, that's another long process that we ... but who's going to do that, because they have the power, media to influence even the government itself, so it's a very difficult situation, they have got money to do that, so for us it's a very hard dicey situation. We really have to work hard for us to be able to reach our goal, more especially in the higher education circle, they are well placed there.

R4: Another important thing is that of forming a staff-development association. All students who have gone through my hands in Curriculum studies can come together and help teachers at high schools, because it's not at university only, where there is a problem. Fighting at university level only is difficult because of sometimes the old guard who have been absorbed by the white mentality and defend it at all costs. The Association will help, because it will hold its meeting and challenge the university in whatever it feels it's wrong. The community in the form of local government, business, education and cultural organisation (NGOs) can do that to say the university is not producing relevant knowledge to the government and challenge the status quo. Mose Chabalala should be challenged on some of the things happening here. I'm sure even the North West University is encountering similar problems because of its incorporation.

R4: I'm teaching both B.Eds. and PGCE students and they are complaining, because this thing (learning guides) puts them into a narrow bridge where they cannot expand knowledge, because of asking questions at the end of every chapter with the expectation that students will memorise everything in the chapter. Even the way in which assignment questions are asked, people are complaining, they are expected to give one-word answers. When reading you must note the key words in the guide. I'm teaching ROL, instead of discussing the differences of different religious – they have to know things like who is the prophet of Islam. They

have to choose between Mohamed and Jesus. That is parroting at its best. Students complain that they are now going back to apartheid education where they had to reproduce knowledge by applying it, because you can only produce new knowledge by applying what you have learnt like OBE. It is difficult for us, because we are in the system and you can't just tear it apart, hence we cannot support the students in their complaints. Our problem is that these students will eventually be here to be absorbed by the market, and if they discover that what they have studied cannot be put into practice, I'm a afraid they are going to tell the world that they got something with no market value. Now it's competition era. They'll meet people from Rhodes, Wits, etc. and if they fail, I'm afraid, we are in trouble. I have one student from Rhodes. She got nine distinctions from 15 courses. The way she argues her points you feel that she has learnt well and is groomed and exposed to different perspectives or approaches of knowledge. Thus, we must have our own journals, put our ideas on paper for people to read. The already established journals cannot accept articles that are negative on them, they will simply disqualify them because most editors are white. So former students should come together and write articles and send them overseas or to other African countries like Nigeria or that. We are small axes that must cut down the big tree which has been put in by powerful people (the state). They have money and companies that back them up. The corporate world must help us in this venture of black lecturers association and writing of articles in journals. Transformation is in real need in South Africa. Even SAQA still needs to be corrected. Being one amongst conserves does not help, you can't push the transformation agenda being alone, e.g. Wits (Makgoba), Natal; UFS (Khotseng). At UFS they talk Afrikaans in meetings and spend only five minutes to summarise discussions for you, 96% of the meeting is Afrikaans. You don't hear anything, you can't contribute. I agree with those who say there should be some radical change, teach some of the subjects in Sesotho (African languages). That is a challenge we are facing:

The taking away of our language, which is part of our culture. Gorbachev and Kohler of Germany have interpreters but talk in their own language. They are scientists, engineers, using their own languages to obtain all these degrees up to doctoral level. But you want to tell me that you are not educated when you use your own language in the academia, that is nonsense. You'll find that when you are in Mpumalanga with Swazis, but in your graduation party you want someone to speak in English before your parents. Transformation has to start from grassroots up to university level. Language is important, many African professors should translate their work into African Languages.

4.10 JUXTAPOSING THE DISCOURSES OF DOMINATED CULTURES

The group of the dominant discourse was adamant that learning guides were a necessity without which the teaching and learning process would be impossible at higher education institutions in the Free State. The dominated discourse was not happy about the use of or the over-dependence of learners on learning guides. This was despite the fact that they also used it in their teaching. They were emphatic about this point. The dominated discourse was powerless in this regard because, under the mergers (disguised incorporation of black institution under white institutions), they had no say in as far as the show was concerned. This amounted to cultural exclusion to them, because they did not make any contribution in the production of learning guides. Since they were prepared by white academics, they represented the culture of whites only.

All respondents from the dominant discourse shared some comfort on the use of learning guides at university, hence they even argued that:

That is the compromise situation that I have worked out for myself over the

years, and why I came to that conclusion, is that we are dealing with many students who often struggle to buy prescribed books. What we do is we include about 60-70% of the material in a reader, but on the other hand, we have put that which we want to make it as accessible as possible ... to the students.

The dominated discourse put a different perspective on the curiosity of the dominant discourse to want to make it as accessible as possible. This is where they declared that,

I believe that the so-called modules make students to be stereotyped, they depend on the module, they do not go outside the module and gather additional information. The only information is that in the module. Otherwise, if they go and look for other information it's wrong. They depend on one source only.

On the whole, this was the feeling of the dominated discourse on learning guides in higher education institutions in the Free State.

The dominant discourse believed that learning guides were neutral and, therefore, played no role in the exclusion of other cultures. Defending the neutrality of learning guides one had this to say,

But remember I come from a scientific environment where we deal more with factual aspects – the students must learn facts that have been established. You know you cannot actually in that sense lead a learner into your own perspective, because they must know the facts.

While the dominated group complained about all the disadvantages of learning guides, they had a solution that they had identified – it lay in them to doing something about the status quo. For example, one of

them even noted:

But the alternative way of looking at learning guides is, they can be used as a crutch where it's just something that people can lean on when they are tired, whereas the journey is still continuing, where there's a number of a multitude of other aids or support systems other than the guide in teaching.

The conclusion that can be drawn is that the dominant culture is not prepared to let go of learning guides in the facilitation of teaching and learning in higher education. According to the dominated discourse, this is due to the fact that it helps to maintain the status quo.

4.10.1 Comparing and contrasting views of dominant and dominated discourses

From the preceding sub-section it has become clear that the dominant and dominated discourses differ in terms of how they conceive of and react to the transformation of higher education in South Africa. The only point of similarity between the two groups is that they are all agreed on the necessity of transformation of the higher education system. There are no other reasons why these groups differ in the way of transforming higher education than that of the history of South African education (apartheid and Bantu education).

"Higher education played a critical role in entrenching and maintaining the legacy of apartheid policies." Transformation would have been expected to wipe out the imbalances between the HBIs and HWIs, but seemingly the opposite is true. Instead of empowering the 'voiceless' to come to the centre of knowledge production, the small space which was offered by HBIs has closed down and under the mergers, the formerly

disadvantaged are obliterated from the face of the academic world. The dominated discourse emphasis is on involvement in the formulation of the learning guide so that it is representative of both cultures. The question of the recognition of IKS is problematic. The dominant discourse does not regard it as an issue to be taken seriously because, especially in the natural sciences, the facts are neutral.

The question of the representativeness of the subaltern culture/discourse is articulated clearly by Matobako and Helu (2000) where they argue that, despite the hysterical pronouncements about things having changed, about transforming higher education to embrace a notion of social responsibility and national mandates of redress and empowerment, this only amounts to lip service and, at most, to romanticism as there is no intellectual representative of the subaltern discourses.

The dominant discourse does not agree that there is financial benefit from the production of learning guides. The University is seen to be being giving money in this process, but all this for the sake of the poor rural students who cannot afford expensive books and who happen to be black. Contrary to this, the dominated discourse gives substantive reasons for the conviction that the dominant discourse benefits financially. Lastly, it is safe to conclude that the transformation of higher education in South Africa favours the dominant because of the wish and outcry for emancipation from the dominated discourse.

4.11 CONCLUSION

All the points discussed in this chapter clearly indicate that the learning guide's positioning is on shifting sands. The neo-liberal natural policies on the transformation of higher education in South Africa are strongly

challenged by the subaltern discourse. As marginalised, oppressed and disadvantaged as the position of the dominated discourse is, it is not hopeless. The unfavourable conditions under which they operate are regarded as a challenge that can be overcome. A few intervention mechanisms have been suggested for the solution of problems in the transformation of higher education in South Africa.

Chief amongst these interventions is self-empowerment by black African intellectuals by acquiring higher qualifications (Ph.D.s) and forming staff development associations. All these are indicative of the fact that the dominated group do not consider the use of circumstances, but strongly feel responsible for its progress and success and accountable for its failures. The centre of knowledge production cannot be invaded in the short term, hence the view that an alternative centre should be established which will make them aware of and empower the subaltern discourse for the next phase of liberation.

The dominant discourse is satisfied with the status quo, hence its support for keeping learning guides in place for teaching and learning facilitation. The Western-oriented kind of knowledge/positive approach suits this group, because it does not challenge their occupation of the centre of power in politics and knowledge production, and learning guides are used for purposes of quality control and assurance.

CHAPTER FIVE: SUMMARY, CONCLUSIONS, DEDUCTIONS, FINDINGS AND RECOMMENDATIONS

5.1 INTRODUCTION

The aim of the study was to explore and report on the positioning of learning guides in Free State higher education institutions. This would be captured by identifying and analysing the discourses going on between the dominant and dominated cultures, especially after the mergers of the institutions of higher education in South Africa. These discourses were necessitated by the cultures of people of South Africa and that of the formerly HBIs and HWIs. Lastly, the study investigated and identified the impact of learning guides, especially on the dominated and marginalised groups in Free State education institutions. In the short term, the study wanted to deconstruct and reconstruct learning guides and put them in line with the principles of the NQF and OBE/Curriculum 2005. The study has also realised the urgency of empowering the dominated discourse in bringing them to the socio-political centre of knowledge production in South Africa. The inclusion of the dominated culture in knowledge production would enrich and nourish the discourses in South Africa.

5.2 QUALITATIVE PROCEDURES HIGHLIGHTED

Data were collected from nine respondents through in-depth interviewing. All the respondents were academics and specialists in their different areas greatly exposed to the use of learning guides. These respondents were classified into two groups. One group, consisting of four members, was of the dominant discourse and the other five

respondents formed the group of the dominated discourse. The dominant group was identified as FGH and the dominated group became LMN. Interviewing experts will not always be easy, hence the long hours that each interview session took. The long responses from respondents to questions are evidence to the illusion. All interviews were tape-recorded and transcribed. It should be indicated that a very brief explanation of the topic and the aim of the study was done prior to each interview, though briefing for the purposes of familiarising the respondents with the research was unnecessary since all were academics. The respondents came from two institutions of higher education in the Free State (Free State University and Central University of Technology). Furthermore, the interviews took place in the offices of the respondents, so no familiarisation and rapport building between the researcher and respondents were established. Normally , this could have assisted in assuming that the process remained a purely academic exercise without any unnecessary external influence.

5.3 CRITICAL APPROACH

It is essential to restate the fact that in qualitative studies, critical phenomenological research does not believe in quantifying, especially not human experiences. The argument is that human beings are dynamic and that their experiences cannot be treated in the same manner as if they were objects in a natural science laboratory (Harvey in Mahlomaholo 1990). Mahlomaholo (ibid) then believes human beings should be studied, supported by Lather when he points out that:

> The attempt to produce value-neutral social science is increasingly being abandoned as, at best, unrealisable and, at worst, self-deceptive and is being replaced by social sciences based on explicit ideologies... Scientists firmly believe that, as long as they are not conscious of any bias or political agenda, they are

neutral and objective, when in fact they are only unconscious... (1986: 293).

Following this argument, the quality of respondents and the data were not an issue for the study, as its cornerstone became the concerns, voices and the empowerment of the dominated culture for its emancipation.

5.4 SUMMARY OF QUALITATIVE FINDINGS

The result of the analysis and interpretation of the interviews indicated that there was indeed a discourse going on in Free State higher education institutions. This discourse is between two groups, one dominant and the other dominated. These two groups (dominant culture and dominated culture) differed in ways, set out in the following sections.

5.4.1 Financial benefit from learning guides

(i) The dominant group denied any financial benefit from the use of learning guides. The respondents explained that the money which was charged for learning guides by institutions was much less than the actual price that was supposed to be charged. Instead, they believed the institutions were working at a loss for the benefit of the students. Contrary to the response of the dominant group, the dominated group believed it was impossible for the dominant discourse not to make financial gains from the production of learning guides. The mere fact that sometimes the references in the guides would be the books of authors known to them would help promote their books. One respondent indicated that the costs appeared on the financial statement of students as an allocation for learning guides. Sometimes the learning guides were compiled by consultants or NGOs, and they did that for monetary purposes.

(ii) The dominant group agreed that compilation of learning guides had been outsourced to private companies like Xerox and saw no problem in that. However, the dominated discourse regarded the privatisation of photocopying as another cause of higher fees for higher education, which impeded black students from accessing it in South Africa The argument that learning guides were cheaper as compared to looks did not hold water for the dominated discourse.

5.4.2 Responses on the effectiveness of learning guides in teaching and learning facilitation

(i) The respondents of the dominant discourse were adamant that learning guides were presently the best strategy for facilitating learning at higher education institutions. This method suited the political approach in knowledge production where human beings were treated as objects in a laboratory, hence the aloofness, an in contrast the involvement of the researcher in the life of the researched. No self-interest was cited for dependence on the learning guide being forever, except for the good of the student, especially at junior degree level.

(ii) However, the dominated discourse group challenged that position by stating that learning guides did not allow wider consultation of the sources for information. It confined and limited the learner and stunted the holistic, intellectual development of the individual. Critical thinking is one of the important skills that should be inculcated in learners in higher education. Learning guides do not promote this essential skill in today's world. Learners come out of university as unquestioning consumers of knowledge/truth.

5.4.3 Inclusion of IKS in curriculum

(i) The groups did not share similar views on the inclusion of IKS. The dominant group felt that the existing knowledge needed augmentation. They had a fear that IKS might cause a threat to the amassed wealth of Western knowledge which was up to world/best standard.

(ii) On the other hand, the dominated discourse saw the recognition of IKS as recognition of African identity. To them knowledge/truth was incomplete in South Africa without the IKS. Indigenous knowledge goes together with the African identity as it represents African culture. Production and recognition there will mean the acceptance of the African identity in higher education. This will give space for the identity to be recognised and appreciated by the university community. The respondents from the dominant discourse thought it unimportant to include African indigenous knowledge in higher education, because South Africa was a multi-diverse country and that made it impossible to include all the different knowledge.

5.4.4 Learning guides as a tool for cultural exclusion

(i) The dominant culture discourse did not see how learning guides promoted one culture at the expense of another in higher education. This was confirmed by the fact that they regarded knowledge/learning guides as neutral. Another problem which was identified by this group was the cultural diversity of South Africa; the group believed it was practically impossible to include all cultures of South African communities in the curriculum of higher education.

(ii) The respondents from the dominated discourse maintained their position that no knowledge was neutral and all knowledge was a

reflection of a particular world view/culture. Therefore, the learning guide as it carries that knowledge, and with its restriction on wider consultation of alternative sources of information, was seen as an element of cultural exclusion. Multiculturalism was the solution to all the problems in higher education for the dominated discourse.

5.5 CONCLUSION

Education is not a neutral phenomenon but an ideology. It is one of the most crucial vehicles for shaping broader societal values. It is always a carrier of particular messages, both explicitly and implicitly. Nzimande (2001) supports this view by arguing that, in the South African context, education carries and imparts particular racial, gender and class messages. This study has tried to explicitly identify the key messages that South Africa's transforming education is imparting, and what kind of values should be carried by the education system in general. Under apartheid, education was used to reinforce notions of white superiority and black inferiority and also for the reproduction of notions of male superiority and female inferiority. Basically, these messages were mostly imparted by the Social Sciences through texts, modules, readers and learning guides.

Comment [Hester52]: List of references?

Academics are one of the vital parts of the solution of the social problem in South Africa They are carriers of particular messages in the manner in which they teach and the content of the subject that they teach. In many instances, teachers are the agents of this or that ideology. According to Nzimande (2001) 'professionalism' is used as a means to prevent teachers from questioning the ideology in a particular education system. However, he sees professionalism as not doing whatever the teacher is asked to do in the most 'professional' manner. Instead, professionalism should be defined as being in line with the

developmental needs and objectives of one's community and broader society.

It is proper to conclude that, precisely because education is ideological and an important mechanism for shaping societal values, it can be used as an instrument of oppression and of liberation. The study has indicated that the inclusion of traditional African knowledge at university goes a long way in developing moral values in our society. Learning guides should be destigmatised from their oppressive tendencies in order to reclaim their positive status among learners and lecturers.

The findings of the study are a more convincing evidence for the convictions of the researcher that the concerns of the dominated discourse are not far-fetched but a living reality, hence the challenge of learning guides from this marginalised group. Ivey (1986) points out the weaknesses of subjectification by arguing that the holding of a dominant discourse (of false consciousness) can never be total in the construction of human subjectiveness. The same knowledge/power relations have within themselves spaces and openings for its opposition.

Learning guides are primarily compiled by the members of the dominant discourse. This is enough evidence that learning guides represent the dominant ideology. The majority of students question the exclusion of 'black' political leaders from books and the naming of cities and other important features in the country in English only.

They cannot challenge this through boycotting classes as their 1976 friends did. Discourse analysis exposes the naked relations of knowledge and power manifested in the use of learning guides in South Africa. The truthfulness of the regimes of truth is questioned in this study. It is not true that there is no role played by 'blacks' in shaping the history of

South Africa – hence a majority of learners disagree with the exclusion of the history of blacks from books, because it is unworthy to be on paper. Now that blacks are in power, it is appropriate to rewrite the Social Sciences in a way that recognises their culture.

The Social Sciences were used to uphold an ideology. Gramsci (1971) sees ideology not as merely a theory. He defines it as "the terrain on which people move, acquire consciousness of their position". Ideology in South Africa had reached hegemonic proportions, hence the justification and acceptance by Africans of their signification in the apartheid era. This hegemonic ideology has been achieved through hegemonic apparatuses such as educational institutions, the media, multinational corporations and advertising, fashion in clothing and technicism inherent in the education system with its emphasis on technology and modernisation. The Social Sciences operate as an ideology, because they serve to buttress the status quo by undermining the dialectic of human potential and will, thereby denying the possibility that human beings can construct their own reality and can alter that reality in the face of domination. Buckland (1991) has difficulty in understanding the way in which hegemony remains unseen or accepted uncritically by those whose interests are apparently not served by it.

Learning guides have been used for hegemonic purposes for quite a long time without being challenged, unlike Afrikaans which never got that opportunity. Buckland concludes by saying that where there is hegemony, there is the possibility of a counter-hegemony.

The counter-hegemony is enhanced by the raising of awareness for the role of language and metaphor in the process of social control and the provision of the necessary vocabulary with which to critique the manifestations of the hegemonic mind-set. Equally important is the need

to develop historical consciousness and to re-write learning guides.

This may enable the de-reification of the structures which have come to wield such influence over our lives. Only when their human authorship is acknowledged can their vulnerability to change be recognised.

We must reaffirm the potency of experience in relation to theoretical or abstract knowledge so that the status of the 'expert' can be seen in perspective. All the arguments above point to one thing: the need for learning guides to be changed. New, inclusive learning guides must be produced which will give equal share to the experiences of the different races in the country. Teachers must not be left out, but will need some in-service training to acquaint themselves with the new learning material and teaching methods. One thing needs to be clear: we should guard against the use of education or learning guides for narrow political party interests. Education is a national asset, therefore, it should be utilised to accomplish national goals without reverting to an improved form of apartheid education.

5.6 DISCUSSION/CRITIQUE AND LIMITATIONS OF STUDY

The title of this thesis, *Free State Higher Education Discourses: Analysing the Positioning of Learning Guides,* has been influenced by the mergers of higher education institutions in South Africa, with a focusing on the Free State Province. This transformation would seem to have benefited or been an advantage to the former white institutions, with the HBIs affected adversely in the process. Many inventions were arrived at in other sectors of the higher education complex. An extensive literature review was conducted, guided by this topic.

The literature reviewed is mainly from the critical theories of the

Frankfurt school's neo-Marxist perspective, in addition to the post-colonial and post-modern perspectives. These lenses have given the thesis a specific orientation whose agenda is definitely not objective but emancipatory. The researcher is an African who has first-hand experience in a way, both as a learner and part-time lecturer in one of the higher education institutions in the Free State, on the use of learning guides. In short, the researcher was not able to distance himself from the process of research reported in this study. As part of the dominated discourse, objectivity as prescribed in positivistic paradigm was impossible for the researcher.

The choice of research methods of data collection and interpretation also attest to this fact. From a purely positivistic point of view, it would be fair to suspect an undue manipulation of data in this study.

For example, the study chose to analyse data in terms of only two positions of meaning or construction, namely the dominant position on the one hand and the emancipatory on the other. This creates an impression of only two faultless categories into which meaning construction can be 'filtered'. The acceptable fact is that there are many other categories between and beyond the two positions into which meaning construction can justifiably be classified. However, including the many other meaning construction positions could have blurred the focus and concentration of the argument being positioned in this study. The study's interpretation of the data is, therefore, not absolutely objective. This lack of objectivity should not be understood to mean falsification but rather alignment of data with a particular view (*see* Mahlomaholo's study: 1998). The general focus of the study was on curricular issues in higher education institutions, but the thesis goes beyond this focus to include general problems in higher education institution, such as promotions and the language problem.

The study is a pure qualitative project mounted on critical theory. The study was not meant to divide academics along racial lines. At least one respondent in the dominant group did not belong to the group racially and that helped to remove any 'race' factor from the study. The literature review also carries many authors who have crossed the racial divide to nullify such an allegation or suspicions.

Lastly, the researcher wishes to use Mahlomaholo's remark on meaning construction as concluding paragraph:

> It is possible to produce interpretation other than the one presented in this study, because the unit of analysis herein is meaning construction. Research on meaning (and its construction) is always about the researcher's interpretation of other people's interpretation of the world, and this is always find, ever changing removed from direct experience (Duncan, 1993). The interpretations of people are always ever expanding and or contracting, thus eluding fixed and static assessment (1998: 349).

5.7 RECOMMENDATIONS

Based on the findings of this thesis it would be unwise to deny that certain inefficiencies have existed in the newly merged institutions. The neo-liberal reforms have exacerbated rather than solved many of these weaknesses: heavy bureaucratic barriers to change, and inadequate transparency and inconsistency in promotion and appointment procedures.

Learning guides provide the grounding for, and thereby legitimise other discourses. They do not allow for questioning of their role and their nature. This restricts both lecturer and learner in thinking up new viewpoints and construct alternative intellectual worlds. The sole dependence of lecturers on learning guides will be highly discouraged.

The appropriate role of the lecturer is not to train students in routine skills, but to set examples, to inspire, excite and encourage others to new heights of creativity and imagination, and this cannot be achieved through the sole use of learning guides. Learning guides prevent relentless construction of ideas. The most critical function of higher education institutions is to make students aware of alternative ways of understanding (and living in) the world. In addition, a self-critical and open-minded attitude is essential to perform this role. Learning guides should, therefore, be developed with this function in mind.

According to Fritzman (1995), the problems at higher education institutions can be addressed by creating interdisciplinary academic journals, founding alternative educational institutes and submitting papers to reputable journals. All this helps encourage students to develop new ideas and challenge critically what passes for common knowledge and accepted wisdom. However, for the powerful promoters of learning guides, there are no alternatives.

The voice of the dominated discourse in this study is due to the fact that it reasserts the importance of comprehending schooling as a mechanism of culture and politics, embedded in competing relations of power that attempt to regulate and order how students think, act and behave. Since learning guides have been proven to be largely illusive with the critical relationship among culture, knowledge and power, it is not surprising that mainstream-dominated discourse will tend to dismiss any challenge to learning guides as being too ideological, or simply ignore its criticism regarding how it generates a privileged narrative space for some social groups and a space of inequality and subordination for others.

One interesting policy in the package of transformational policies is that of inclusive education. A socially disabled community like ours, with

marginalisation and exclusion, would need inclusive education in order to bring together the divided society and start with healing and nation-building based on non-racialism, non-sexism and equality of all its citizens.

IKS and African culture in particular, are categorised under subjugated knowledge by the study. According to Michel Foucault (1980), subjugated knowledge is, in the first place, those historical contents that have been buried and disguised in a functionalist coherence or formal systematisation; and in the second instance, is that knowledge that has been disqualified as inadequate for its task. The basic task of transformation is meant to involve the re-emergence of the low ranking knowledge, and its subsequent emancipation from subjection.

Emancipatory ideas or our intellectual orientation are always in direct conflict with the dominant discourse (the fundamental pillars of institutions). In most cases this leads to "institutional exclusion" to those who take such a position. Realisation of emancipation of the subjugated knowledge, therefore, requires a measure of space and freedom. This means that mainstream knowledge should accept and acknowledge the excluded knowledge or alternatively, the dominated discourse should focus on establishing its own centre.

The use of learning guides beyond controlling and ensuring quality at higher education institutions covertly regulates and standardises teachers' behaviours, and thereby prevents them from undertaking sensitive political and ethical roles they might assume as public intellectuals who selectively produce and legitimate particular forms of knowledge and authority. Learning guides should, therefore, be used as a model project to change the status quo at higher education institutions.

In challenging the use of learning guides in the facilitation of teaching and learning in higher education institutions, this study reasserts the importance of comprehending schooling as a mechanism of culture and politics, embedded in competing relations of power that attempt to regulate and order how students think, act and live. Critical students are largely concerned with the critical relationship among culture, knowledge and power. It is not surprising that mainstream education often disguises critical theory as being too ideological, or simply ignores its antibiosis regarding how education or learning guides generate a privileged executive space for some social groups and a space of inequality and subordination for others. Education should be offered a critical language through which to examine the ideological and political interest that structures and forms efforts in higher education. This will empower the dominated discourse in order to withstand the wrath of the mainstream and conservative education which is often silent about the political agendas that underlie their own language and reform agendas.

This study, as a critical project, also rejects the traditional notion of teaching as a technique or set of neutral skills and argues that teaching should be regarded as a cultural practice that can only be understood through considerations of history, politics, power and culture. Given its concern with daily life, its pluralisation of cultural communities and its emphasis on knowledge that is multidisciplinary, critical studies are less concerned with issues of certification and testing them than with how knowledge, texts and cultural products are produced, circulated and used. In this respect, culture is the ground "on which analysis proceeds, the object of study, and the site of political critique and interaction". The ultimate objective of this should be expanding the possibilities of a radical democracy.

To survive, any society requires self-renewal and growth through

knowledge, institutions, values and resources. In the case of South Africa these institutions and knowledge are ignored, pushed to the margins either by denial or neglect; the harvested resources are developed to build empires elsewhere and few black academics seem to care about this. Under centralised control, lectures have to teach what is deemed fit and worthy by the departmental head at the main campus and, in this way, move away from indigenous knowledge which is intimately embedded in the local culture and emphasises the needs and deeds of conquering elite. Education has become a hegemonic tool.

In this age the issue of intellectual property is important, as it is often the currency for competitive success. Hence, it is the control over the distribution of ideas that would result in eventual control over the production, packaging and branding of ideologies. IKS should be afforded the same protection for the benefit of the African people.

The spotlight has been focused on how power both as concept and practice plays a central role in the compilation of learning guides. The study recommends a conversational approach (qualitative research of and ethnographic nature) in addressing the asymmetric propensity that exists between what Masoga (2002) calls the centre-space, and such research should offer both the centre and periphery a space to converse and converge.

Noting through the positioning of learning guides in the discourses that education has became a commodity, viz. something to be produced, exchanged, sold, traded, introduced, franchised and consumed against the background of an unhealthy conservation in peer review processes, heavy bureaucratic barriers to change, and in adequate transparency and consistency in promotion and appointment procedures, the study would make a few recommendations that could counter the more

relatable, easy-to-consume ideas provided by relentless consumption which informs the dominant motive behind human activity. Even though information (and it will be information rather than knowledge) should in other words, be gathered quickly, effortlessly and at the cost possible, it is recommended that lecturers/professors should still be present to do the explaining, because we value the traditions of scholarship, academic rigour, and face teaching, but this view is not shared by all. A clean, neatly packaged answer to difficult questions is, for many, preferable to the complicated systems of argument and counter-arguments typical of theoretical discourses at university. Students should be made aware of alternative ways of understanding (and living in) the world. This is for me one of the key features of a university education. An appropriately self-critical and open-minded attitude is essential, however, if academics are to perform this role with distinction.

No serious voice should be left out of the great conversation that shapes our curricula, and utilisation space should be provided for learning the unpopular opinion.

Education should encourage students to develop new ideas and to challenge critically what passes as common knowledge and accepted wisdom. In addition, education should teach students to be sensitive to the inevitable essence of difference.

Students should be encouraged to believe that all concepts, including critical thinking, teaching and learning can be questioned and redefined.

Education should assist the development of an attitude of constructive, investigative, curious uncertainty as one of the most important roles academics might play in post-apartheid universities. Counter-hegemonic discourses must be generated in order to enable the triple agenda of

deconstruction, reconstruction and regeneration to be realised. At stake here are the battle of worldviews and the conceptions of reality. The role of higher education and that of intellectuals generally in shaping the direction to avoid a more culture-specific or cultural relevant curriculum is a critical one. The following are ontological objectives and purities in this regard:

* To increase a body of African knowledge systems (with contemporary knowledge and IKS).

* To create core courses on the African Renaissance perspective in all faculties, which should lead to the development of guidelines toward an African-centred teaching methodology.

* To establish linkage institutions between government structures and the community in order to enable the latter to make a meaningful contribution to policy development.

* To establish a think-tank and co-ordinate proactive and remedial influence in the community in zones of conflict; and

* To develop mentorship programmes within the framework of the philosophy of Afrocentric critical thinking and create programmes for its application in practice.

5.8 CONCLUSION

Odora-Hoppers' words are used as a concluding remark:

> Good parents allow their children to grow. Children sit, then crawl, then stand, then walk, then run. Even the strongest urge to parenthood has acceded to this.

> How many people must get educated in Africa before they are allowed to function as freethinking, fully developed human beings? What kind of development never allows for endogenous growth? If development assistance will refuse to acknowledge that their children are growing, are thinking and that in their minds there are dreams and visions then, in all fairness, they have worked to deny life. They can't turn around and lament 'how they don't grow' (1993: 14).

In practice, both development assistance and education must restore their enabling, facilitating role, permitting creativity in recipients. The task is to clean the wax from one's ears so that one can better hear these noises of growth, repair the antennae so that one's sensory perception may feel and detect these processes of growth; and to service the seismic equipment so that the threatening and sometimes deadly earthquakes are foreseen.

If Odora Hoppers' (1993) metaphor is put into context, learning guides as a parent has failed in parenthood so far. A mammoth task lies ahead of academics of the dominated discourse to forge a way in turning the discourse spaces of hegemony in the form of learning guide in institutions of higher education into spaces and freedom for advancing the subjugated knowledge, African cultural identity, and the subaltern culture itself.

Knowledge about the people of South Africa (South African history) and culture in general, about the indigenous people of Africa and African culture in particular, is categorised under subjugated knowledges. According to Michel Foucault, subjugated knowledges are, in the first place, those historical contents that have been buried and disguised in a functionalist coherence or formal systematisation; and in the second instance, are those knowledges that have been disqualified as inadequate to their task (Foucault, 1980). The basic task of **transformation** is meant

to involve the re-emergence of these low-ranking knowledges, and their subsequent emancipation from subjection.

The above paragraph (especially the last sentence) captures the essence and the gist of the African Renaissance, retrieval of the rich African history and its culture and the reclamation of its people humanity and pride. Any claim to making the 21st century an African century without taking into cognisance these basic tasks of transformation in South Africa rings hollow and remains an award-winning poetic work.

This study strongly rejects the assumption that lecturers are simply transmitters of existing configurations of knowledge. As public intellectuals, academics are always implicated in the dynamics of social power through the experiences they organise and provoke in their classroom. In this perspective, intellectual work is incomplete unless it self-consciously assumes responsibility for its effects in the larger public culture, simultaneously addressing the most profound and deeply inhumane problems of the societies in which we live. Hence the study raises questions about what knowledge is produced in the university, and how it is influential in extending and deepening the possibilities for democratic public life. Learning guides are the personification of the lecturer. This study regards them as representing his/her views and opinions and beliefs under the present order of things. According to the study it is not possible for the lecturer to be neutral in the process of knowledge production, and so goes the same way with learning guides as an expression of his/her position on social issues.

In the contemporary South African climate, it is critical to ignite a small spark of uncertainty about the direction of the reform process by encouraging students to question, to analyse, to criticise, to wonder and to become aware of alternatives. There is a need to tell other stories

about South Africa – our histories and contrasting contemporary experiences. The struggle to be heard against the dominant voices of the day will, as always, be agonisingly difficult, time-consuming and ongoing.

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APPENDICES

I RESPONDENTS GROUP LMN TEXTS 1-6

II RESPONDENTS GROUP FGH TEXTS 1-3

III QUESTIONS GUIDING INTERVIEWS

IV PROMOTER'S LETTER FOR PERMISSION TO COLLECT DATA

V RESEARCHER'S REQUEST LETTER TO COLLECT DATA

VI CONFIRMATION OF EDITING